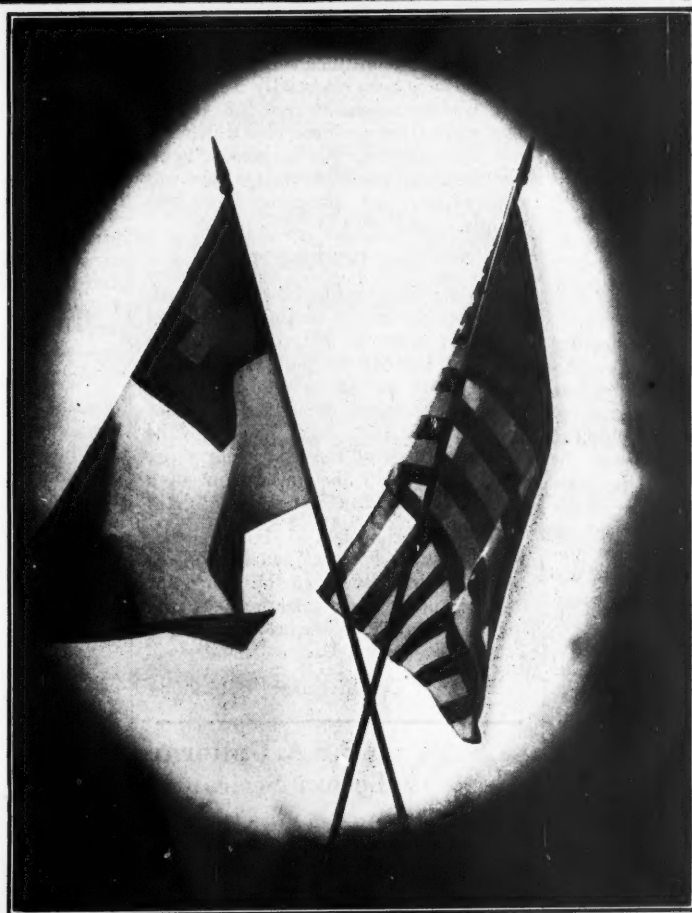


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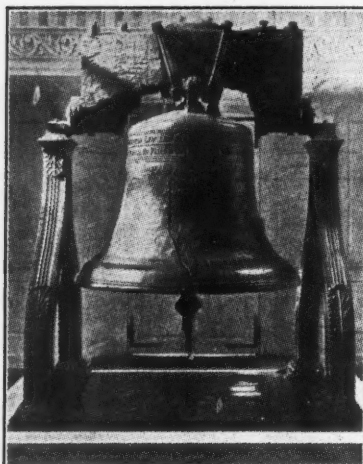
Magazine

July 1956
Volume 31
Number 3



GERALD B. WINROD

EDITOR



The famous Liberty Bell which on July 4, 1776 announced the proclamation and adoption of the Declaration of Independence, is housed in the main corridor of Independence Hall, Philadelphia. The lettering on the crown reads, "Proclaim liberty throughout all the land, unto all the inhabitants thereof." Lev. XIX-10.

THE PROUDEST heritage of this Country is that all through its history there has run, like a golden thread, a deeply religious strain.

It would seem that our great leaders in the past have sensed the sublime truth which Dr. Frank W. Gunsaulus phrased so strikingly when he said: "Statesmanship is seeing where Almighty God is going and then getting things out of His way."

Bishop Frank M. Bristol, referring to the discovery of America, said: "When it is remembered that Columbus desired to spread the Gospel to the uttermost parts of the earth, that his expedition of discovery was begun in prayer, that he insisted upon the worship of God as one of the duties of the ship's company, that after a voyage of seventy days on an unknown sea the sight of the new world was greeted by the exultant sailors with the 'Te Deum,' that magnificent thanksgiving to God, that Columbus sprang upon the new world, planted the Cross and knelt in prayer; and when the history of America is remembered from that great hour to this, the Christian thinker sees in it all the hand of God, leading a devout genius to the execution of a Divine plan."

Dr. George Northrup, once declared: "God Almighty writes a legible hand."

All over the walls of this Republic we find the handwriting of God. We find it written into our State papers, in the words spoken by statesmen, on the coins that we circulate, in the songs that we sing, in the literature that has been written, and in the aspirations of our people.

KEEP GOD IN AMERICAN HISTORY

More, far more than any other country, we have been essentially a religious and God-loving nation; and it is that fact more than anything else which has put character into our statesmen, courage into our soldiers, justice into our government, and conscience into our people.

BASIC DOCUMENTS

The historic Mayflower Compact, signed in the cabin of the little vessel which brought the Pilgrim Fathers to America, begins: "In the name of God, Amen. And having undertaken for the glory of God and the advancement of the Christian faith . . ." Those are the opening words of the first State paper ever adopted for the government of a community on American soil.

In the Declaration of Independence we find such sentences as, "Appealing to the Supreme Judge of the World for the rectitude of our intentions . . . and for support of this declaration with a firm reliance upon Divine Providence."

In our Constitutional Convention



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were assembled the greatest body of men, from the standpoint of physical vigor, mental acumen and moral courage, that ever met together for human achievement. When the great William Pitt read our Constitution he exclaimed: "It will be the wonder and admiration of all future generations and the model of all future constitutions."

It is to the everlasting discredit of our various States (which by the Constitution are guaranteed a republic as the form of government) and of all foreign countries, that they have failed to make it their model, and that Pitt's prophecy has not been realized.

That marvelous body of men met day after day for four weeks and had not agreed on a single sentence or a single word. On the last morning of the fifth week, in the midst of a very heated discussion, they were about to adjourn and abandon the great purpose for which they had met, when Benjamin Franklin, perhaps the wisest man in the convention, mature in years, ripe in wisdom and consummate in tact, arose, and, addressing George Washington in the chair, spoke as follows:

BENJAMIN FRANKLIN

"Mr. President, the small progress we have made after four or five weeks' close attention and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding.

"We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government and examined the different forms of those republics which, having been originally formed with the seeds of their own dissolutions, now no longer exist; and we have viewed modern states all around Europe, but find none of their constitutions suitable in our circumstances.

"In this situation of this assembly, groping as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? . . .

"I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writ-

—Turn to Page 33.

DEFENDER MAGAZINE

LETTERS TO LARRICK

Explanatory Statement

EARLY last April, Commissioner George P. Larrick of the Federal Food and Drug Administration released from Washington, D. C. a blast through the press against three men, whose answers appear (starting on the next page of this Defender). Other leaders were also included in the attack.

This was intended to be a knockout blow against the system of treatment and institutions known to the public under the name Hoxsey. But because millions of Americans are aware that a cure for cancer actually exists, the attack produced immediate, nation-wide repercussions. It backfired.

Members of the House and Senate were deluged with demands from irate citizens for a Congressional investigation of the division of government over which Mr. Larrick presides. Many wish to know why taxpayers' money should be used by an official, in an attempt to destroy a bona fide cure for the most terrible scourge that has so far befallen modern civilization.

Should Mr. Larrick and the interests behind him, succeed in destroying the

Hoxsey treatment, it would be the equivalent to passing the death sentence upon millions of helpless, hopeless human beings. Latest statistics indicate that one out of every four Americans is today a victim of the disease.

Only "quacks" administer surgery, X-ray and radium. The ugly word is used advisedly. A quack is one who cuts and bleeds and burns and collects, while knowing and admitting that the method of treatment being used offers no hope for the patient.

The Defender Magazine has in its files hundreds of letters from persons who were cut and bled and burned beyond repair, before hearing about the Hoxsey system of chemotherapy. The following from a brokenhearted mother in Long Beach, California is typical:

"The Defender Hour ... Wichita,

Extra copies of this Defender
are available in bundles at the
rate of 10 for \$1.00.

Kansas: I have just overheard a message by Dr. Winrod on a neighbor's radio and am very anxious to receive the literature about cancer as announced. Enclosed find \$1.00 to cover the cost of the package.

"A year ago my brother in Overton, Texas sent me a copy of your magazine. At that time my daughter had just returned from a hospital in San Francisco after undergoing a second operation for cancer. There was an article in the magazine about the Hoxsey Cancer Clinic at Dallas.

"We had been to such heavy expense that we did not even have the cost of travel to take her there. So we had to see her end up in a state hospital where they just used the poor darling as a human guinea pig. The student doctors from the university cut her almost to pieces.

"I succeeded in taking her out a month and twelve days before she passed away. May God forgive them for what they did. How different it might have been had we known about the Hoxsey treatment at the first. I could not help thanking God after hearing your broadcast, for no doubt some will be saved from what we have suffered. Sincerely ..."

LARRICK'S LOOPHOLE

George P. Larrick works with groups who have for years tried to find some loophole or interpretation of the law by which to destroy the Hoxsey cure for cancer.

In 1950 Dr. Hoxsey won a case against the Food and Drug Administration in the federal courts of Dallas. After hearing the testimony of a large number of cured patients, the presiding judge found: "That the respondent's treatment is not injurious. Some it cures, and some it does not cure, and, some it relieves somewhat."

But despite this victory, the Larrick group was able to get an injunction in the Fifth District Court of Appeals designed to deny Dr. Hoxsey the right of continuing the cure of cancer sufferers. But the document was considered fatally defective by competent attorneys and,

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in the providence of God, he has been able to continue his ministry of relieving pain and saving life.

On April 4, 1956 Mr. Larrick released to the press a gratuitous statement that not only Dr. Hoxsey, but persons who mention the treatment favorably, are guilty of violating the injunction. This would take in, presumably, the thousands of cured patients who praise the treatment daily in conversation with friends, neighbors and loved ones.

Dr. Hoxsey's enemies have taken severe beatings in other court cases during recent weeks but according to latest word from Washington, Larrick is insisting on going ahead with arrests along lines previously planned. A Congressional investigation would put an end to such persecution once and for all!

Observers agree that public sentiment is hardening against Larrick and his methods. To illustrate: In one week of six working days, during June, Defender offices at Wichita received orders for more than 120,000 pamphlets dealing with Hoxsey matters.

SPECIAL NOTE

The three letters which follow bring George P. Larrick and his questionable activities into focus. Collectively they

comprise a factual defense of the Hoxsey cancer treatment.

One point in Dr. Hoxsey's letter needs clarification:

Reference is made to the trial (May 1956), in which the Texas State Board of Medical Examiners working in collusion with Larrick, tried unsuccessfully to cancel the licenses of the Hoxsey Cancer Clinic's doctors.

Dr. Hoxsey speaks in his letter of having been permitted to introduce testimony proving the cure of *internal* cancer during the trial. It is true that pathologically proven case histories were included in the record, but attorneys for the State Board were able to keep the facts from reaching the jury by reversing themselves and throwing out all charges that the Hoxsey treatment was worthless.

This, of course, lost them the case. The jury returned a verdict in favor of Dr. Hoxsey and the doctors of his Clinic. During the discussion before the Court, in the absence of the jury, Mr. Julian Hyer, chief counsel for the Texas State Board of Medical Examiners, said these words:

"We don't deny that they cure cancer out there at the clinic."

DR. HOXSEY'S LETTER

Dallas, Texas
May 4, 1956

Mr. George P. Larrick
Food and Drug Administration
Washington, D. C.

Dear Mr. Larrick:

Since your unwarranted attack upon me of April 4th, I have intended writing you this letter. I delayed until now in order to have the full advantage of the outcome of a trial that was docketed here in the Texas District Court. As you know, Mr. Larrick, this trial was just another attempt to close my Clinic and to quash my cancer treatment. To remind you, the Texas Medical Board of Examiners were attempting to deprive all my doctors of their licenses, including those who do cancer research work

for the non-profit Hoxsey Cancer Research Laboratory.

I waited, as I have said, to reply to your extremely cruel and unfair attack upon me, because I was confident of victory in this court trial; and further because I was confident of getting pathologically cured cases of internal cancer on the stand and getting their testimony read in the court records. (You and the AMA already admit that I have cured external cases.) I am pleased to tell you that I was entirely successful in getting testimony of cases of pathologically cured internal cancer patients in the record, proving that I have cured internal cancer.

I call your attention to the leading witness, a Dr. H. K. Hill, licensed M.D. from the state of Oklahoma, who took the stand and testified that he was diag-

nosed by M.D.s as having internal cancer and that they failed to cure him and that he came to the Hoxsey Cancer Clinic and was cured, not only according to his own diagnosis, but by other M.D.s' diagnosis.

When Dr. Hill began his testimony an amazing thing transpired in the courtroom. The Texas State Medical Board suddenly moved to withdraw the majority of their charges; those in which they claimed that we do not cure cancer, and those charging us of claims of superior treatment of cancer — that is superior to surgery, X-ray and various forms of radiation treatment.

The Texas State Board undoubtedly did not want to face the long row of cured patients I had waiting, sworn in to testify as did Dr. Hill. Many of these patients had no treatment other than the Hoxsey treatment, and were cured; some of them had had X-ray, surgery and radiation and were dying, and came to the Hoxsey Clinic and were cured.

Mr. Larrick, I try to be a good citizen, and to live peacefully with my fellow man under the Constitution of the United States; and I have always tried to hold the highest respect for any and all government officials. I want to believe that these men are always trying to help me as well as all citizens of our great and free Country.

Now, I am completely bewildered how you, an important official of my government, the Commissioner of the Food and Drug Administration, could deliberately attempt to crush me in a nation-wide publicity campaign designed to "smear" me and my cancer treatment.

How could you, a supposed biased-less government Commissioner, go before 165 million Americans over radio, television and through other news media and falsely picture me and my treatment? What I am saying in effect, Mr. Larrick, is that you deliberately LIED to the American people about me.

This is the kind of behavior that I understand stems from behind the Iron Curtain: i. e. government officials using their offices to "liquidate" an individual.

Therefore, I claim here and now that this kind of action levelled at me (or anyone else in these United States) should be properly looked into, deeply probed and investigated, not only by the Congress and the Senate Commit-

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tees, but by the Criminal Division of the Attorney General's office.

To substantiate, in part only (I have other and more cogent proof) that you lied when you issued your statement to the effect that there was not one case of internal cancer cured by the Hoxsey Treatment, I am sending you a copy of Dr. Hill's testimony, given in the Texas District Court, before Judge Charles Long, Jr. May 2, 1956.

I feel, that under the developed circumstances, you should yourself, and a committee of your own choosing, come to the Hoxsey Cancer Clinic in Dallas and conduct an investigation. Moreover, I demand that you immediately issue, in a like manner as you issued your press release against me and my cure, a complete retraction of your diatribe.

Also, I draw your attention to the front page of the St. Louis Globe Democrat of April 5, 1956. Attributed to your administration, for which you are solely responsible because of your press release against me, was a bolder, flagrant and extremely damaging statement. To wit, that I was convicted and sentenced to four years in federal prison.

This, Mr. Larrick, is the meanest and most heinous lie of all. Yet, you sit tight in your ivory tower and make no move to retract it. Again I say, the only retraction I will recognize or countenance in any way, is one given equal distribution and importance as the long and thorough "smear" you levelled against me, April 4th.

You stated that you had sent investigators to my Clinic. You meant, didn't you, that you sent several policemen or flat-foots to do some snooping? We are talking, Mr. Larrick, of trained scientific investigators. If you indicated that you have sent such men, you know that I know that you know this is a really big lie.

As an official of my own Government and as the Commissioner of the Food and Drug Administration, I expect you to read carefully the case histories I am sending you. If you read these and study them with a fair and unbiased mind, I am sure that you will come in person to Dallas and attempt to learn the truth about the Hoxsey cancer treatment.

You should know, Mr. Larrick, that one of the attorneys for the Texas State Board Examiners stated to the court: "We don't deny that they cure cancer out there at the clinic." For the record, the name of this attorney, is Julian C. Hyer. (The statement was made during the trial referred to in the opening paragraph of this letter.)

I am sending copies of this letter to

the President of the United States, press media, and various government officials. I feel that the time has come for a showdown as to the efficacy of the Hoxsey cancer treatment. I am always ready to cooperate. I challenge you to show the same fair cooperation.

Very truly yours,

Harry M. Hoxsey, N.D.

SENATOR HALUSKA'S LETTER

Portage, Pennsylvania
June 1, 1956

Mr. George P. Larrick
Food and Drug Administration
Washington, D. C.

Dear Mr. Larrick:

Since April 4th, I have been reading the many misleading articles that you have released to the press pertaining to myself and the Hoxsey Cancer Clinic at Portage, Pennsylvania.

I note in your public release that I, as former administrator of the Miners' Hospital at Spangler, Pennsylvania was discharged from my duties of that institution by the medical society because I had attempted to place the Hoxsey treatment into the curriculum of the Miners' Hospital.

My dear Mr. Larrick — where did you get this erroneous information? Did it come from the AMA? Did they inform you that I was discharged for this reason? If so, did you take their word for it and give me unfair publicity without having any facts before you whatsoever?

Is it not true that this same group has also told you that the Hoxsey treatment is worthless and you took their word for it and availed yourself of the opportunity of using all the newspapers in the Country to issue damaging statements against our treatment? Did you not use the taxpayers' money and send out these releases, knowing within your heart that your statements were not true?

I request and demand that you prove that I was discharged from the Miners' Hospital for the reasons stated above.

In all fairness, you owe that to the American people and to me. Never, throughout my entire tenure in the Miners' Hospital, did I ever attempt or was even remotely interested in placing this treatment in their curriculum. Who ever told you that is a deliberate liar and you certainly had no right to issue such a statement without having before you bona fide facts. How low can men of your position stoop to achieve their point?

Please remember, Mr. Larrick, that *might* does not make *right*. Are you really interested in knowing the truth about the Hoxsey treatment? If so, please make it your duty to go to Dallas, Texas or here at Portage, Pennsylvania and spend some time in viewing pathologically proven reports. Read these case histories and talk to the patients who come here as their last hope for life.

They are patients who already had been diagnosed by outstanding pathologists, patients who submitted themselves to every treatment known by medical science and then after they failed to respond to the treatment and were told that they had to die, as their last hope, they were wheeled by stretcher or brought in other ways into our institution. They now are back in society, back home with their loved ones, and back at work.

Now, Mr. Larrick, we do not claim

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of Paul at Be-ré-a, ti
thither also, and stirre

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to have a panacea or a cure all; but, please remember that ninety-eight per cent of the patients who come to our institution were already placed in the late terminal stages and given only a few weeks to live. Our records reveal that over seventy-five per cent of those are back in society.

Is that worth anything to our government and to our people? Should we be subject to condemnation by governmental officials for the work we are doing, when we are only too happy to try and prove it to you and others who occupy responsible positions?

You certainly have been unfair, Mr. Larrick, and furthermore, you have been misled. Please don't let yourself be used as a puppet or a front man for unmerciful groups.

If what I am doing is wrong in carrying out this crusade, I suggest you use everything at your command to prosecute me and take me out of society; but, if on the other hand, I prove to you without a shadow of a doubt that I am working for God and Country, that we

are getting phenomenal results with the treatment we are using; then, I think, that men of your type should have courage enough to tell the world the truth about our work.

Please remember that the day will come when the truth will be known, and if not on this earth, I expect to get my rewards in the life to come for the work that I am doing.

Yes, Mr. Larrick, you are laboring under a misapprehension. You have not told the truth about my position and I demand a public release showing definitely that I was not discharged from my duties at the Miners' Hospital for the reasons stated by you, or be given definite proof that I was. Methods of this type can only be tolerated behind the Iron Curtain and have no place in the lives of good Americans.

May I hear from you.

Very sincerely yours,
John J. Haluska

DR. WINROD'S LETTER

Wichita, Kansas
June 4, 1956

Mr. George P. Larrick
Food and Drug Administration
Washington, D. C.

Dear Mr. Larrick:

This letter is written to you as a public appeal in order that a situation may be resolved for the public good.

As Administrator of the Federal Food and Drug Act you possess great power which may be wielded for good or evil, in a way to vitally affect the health and lives of 165-million Americans.

By promoting what is aptly called a "big smear," you are embroiling your

department in a growing tempest, the impact of which may weaken foundations proudly fixed on June 30, 1906, fifty years ago.

I would not recount to you the historic growth of the administration of Food and Drug Laws in the last half century, except for the fact that this is a public letter to be read by millions of our fellow citizens.

For twenty years, from 1906 to 1926, the Administration found itself engaged in a series of forays with criminal practices involving the manufacture and sale of food to the people of the United States. During this period, yours was a punitive organization.

No honest person who lived through

those years of the Country's history denied the need of strong action by the Bureau of Chemistry. Pure food was essential then. It is essential today. It will be essential tomorrow.

Then things began to level off. Men of moderation were advanced to positions of authority in the department you now administer. Roughly, from 1926 to 1936 an enlightened concept developed true to the most advanced levels of democratic government.

No longer punitive in attitude, during those ten years, under the arm of the United States Department of Agriculture, the Federal Food and Drug Administration engaged itself in the more rewarding task of gaining compliance and observance of rules designed for the public good through education, consultation and negotiation.

If a man or business firm was doing something questionable, all parties concerned sat down and talked it over. There was no disposition to regard everybody as a crook to be clapped into the first available cell.

This attitude, which many feel marked an all time high (1926 to 1936) in directing the department now under your supervision, was expressed in a statement by Mr. Paul Dunbar, whose work in administering Food and Drug Laws is a shining example of public service, and I quote:

"If, on the other hand, the infraction is one which appears to be the result of a misunderstanding and the ensuing damage to the public is not of such a character as to require immediate removal of the goods from the market, it is the practice of the Bureau before initiating regulatory action to give notice to the trade, advising that on or after a certain date legal action under the Food and Drug Act will be instituted if continued violations are encountered. Where the facts seem to warrant it such notice may be preceded by a public hearing at which interested parties are accorded opportunity for free discussion.

"Opinions may differ as to what types of violation are of such character as to require drastic action, and what may be tolerated for a time sufficient to give warning to the responsible manufacturer. ... The decision as to what course shall be taken in any particular instance rests with the administrative officials of the Bureau of Chemistry in

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Washington or the Director of Regulatory Work. ... Substantially the only thing the Food and Drug Act requires of a manufacturer is that his products be fit for use and that they be not labeled so as to deceive, mislead or defraud the purchaser. ...

"It is the Bureau's theory that more is to be accomplished by acting in an advisory capacity under such conditions as will insure legal products than by accumulating a record of successful prosecutions with attending fines turned into the Treasury of the United States."

From 1936 to the present time, coincident with changes in basic concepts of government since the advent of the New Deal, the public has witnessed a reversion to type inside the Food and Drug Administration.

It is significant to note that return to the punitive attitude accompanied removal of jurisdiction over the department from the Department of Agriculture to the far more left-of-center Federal Security Administration.

Barring possible exception of the Alger Hiss crew which at one time dominated the Department of State, it is to be questioned if any branch of our Government has been more infested with leftists than the one in which you are employed. Coincident with this development, there have been growing signs of alarm that the Federal Food and Drug Administration is no longer properly dedicated to the public good.

Now, Mr. Larrick, you have chosen to embroil your department in a running battle with persons and organizations whose sincerity and objectives millions of Americans believe to be above reproach.

An impression has taken form in the public mind, that opinions are being asserted, rights and privileges claimed, by the Federal Food and Drug Administration designed to place you, its administrator, in the position of heading a dictatorial oligarchy.

The feeling exists that unsupported claims to omniscience exist in your circle of Government, with this trend becoming more and more symbolized by the name Larrick.

Your recent blistering outbursts and unwarranted attacks on good and loyal Americans, trying through press and radio to make them appear like criminals is causing many to wonder if you do not really enjoy hurting people. An abuse of the punitive principle seems to be noted in your handling of the department.

In the disgraceful statement released for public consumption on April 4, 1956, you claim the right to employ punitive weapons, before a court of law has so decided, against persons who have brooked your displeasure. My name appears among the list of victims marked for the Larrick guillotine.

You have chosen to assert that this battle and gaudy spectacle revolves around an ugly word, Cancer. But you know in your heart that the attack on Dr. Hoxsey, his cure for cancer, Senator John J. Haluska, Gerald B. Winrod and others, represents only one stage in a master plan to dominate the lives of the American people by means of a health dictatorship.

We stand in your way, and in the way of those behind you. We must be "liquidated" (to use the lingo of the leftist).

We are symbols. We symbolize the rights of man, the liberties that make life worth living, and must therefore be mislabeled, maligned before our countrymen, smeared, convicted in the public mind and finally removed from circulation.

We symbolize in the minds of millions of people a Right. It is the right of choice — the individual's right to choose his faith, his doctor, the food he eats, and the place where he shall lay his head at night. You have no right, Mr. Larrick, to usurp or subvert,

through health control, the sovereign rights of our people either individually or collectively.

Your job is to enforce the provisions of an Act of Congress which was founded upon a need to maintain the purity of the food and the sources where it originates. Your job is to ensure that a truthful statement of the ingredients contained in any fabricated article of food, be made upon the label it bears. Your job is to administer the law to ensure no adulteration in food and that no misbranding, in the sense of cheating the public, takes place. So much for Foods.

In the matter of Drugs your job is to determine whether a drug is dangerous to public health, and if so to ensure that it reaches the public only through the hands of persons qualified to administer the product. You have other duties dealing with the application of similar rules to Cosmetics and health-promoting Devices sold the public.

But you do not have the power, and it was not the intention of Congress to give you authority to decide what is the cause of Cancer and the best treatment for Cancer; or what is the cause of Arthritis and the best treatment for Arthritis; or what are the causes of Headaches and the best treatments for Headaches; or what are the causes of



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The United States Public Health Service, and the vast and the ever expanding scientific research and knowledge on these subjects are not your concern. Your job is to enforce the Act and ensure to the public that the food is pure, clean and not injurious to health and sold with safeguards to ensure that our people will suffer no physical harm from its consumption.

If you do these things, Mr. Larrick, you will do a good job and the public will thank you. In doing so we think you should go back to the techniques of your Department which were so successful between 1926 and 1936. Gain compliance by consultation, warning and education. Leave the big stick on the shelf. Dismiss those in your department with Mussolini, Hitler or Stalin complexes.

You must abandon the notion, Mr. Larrick, that all men engaged in making or selling foods to the public, that all men engaged in making and selling drugs, or that all men engaged in making and selling cosmetics or devices for the general public, are crooks — unless of course it is your aim to destroy this segment of American economy and replace it by one of Socialistic character under your tutelage.

Above all, Mr. Larrick, be honest. During the trial of the Hoxsey Cancer Clinic's doctors at Dallas last month, when the Texas State Board of Medical Examiners was trying to have their licenses revoked, Dr. Hoxsey had a large number of cured patients in the courtroom ready to testify under oath. You

were watching the trial with bated breath from Washington.

These people had their biopsy reports, hospital records, complete documentation, proving that they once were given up to die with cancer, went to the Hoxsey Cancer Clinic, came away cured and appeared in the courtroom living, walking, talking testimonials to the efficacy of the Hoxsey treatment. A list of the witnesses had been provided counsel for the Texas State Board of Medical Examiners.

It is my information that you had been provided a copy of the list. And it is also my information, from a source I believe to be unimpeachable, that you communicated directly with the prosecutor's office and gave orders to let none of those cured patients testify.

Was this fair? Was it honest? I submit that you did not dare let those witnesses give their pathologies to the jury.

When attorneys for the Board asked that all charges against the therapeutic value of the treatment be stricken, naturally they lost their case. The jury, guided by facts, returned a verdict favorable to the doctors.

Mr. Larrick, I can tell you this: You cannot point to, and I defy you to point to, the work of any other medical group engaged in an effort to mitigate the ravages of this disease, which is getting results remotely comparable to those observed at the Hoxsey Cancer Clinic.

But in any case, Mr. Larrick, this is not your business. You were not appointed Federal Food and Drug Ad-

ministrator to be Federal Health Administrator at the same time.

You have chosen to make the irrational statement that one of the ingredients contained in a medicine employed by the Hoxsey Cancer Clinic, a chemical called "Potassium Iodide," may be injurious "in some cases." Yet I am reliably informed that this chemical is extensively used, and has been used for fifty years throughout the United States, whenever a source of Iodine is needed to supplement the diet of persons deficient in this substance.

And I am further informed that both of these elements, Potassium and Iodine, are consumed by the human body to a degree of regularity comparable to common table salt.

Finally, Mr. Larrick, I wish you to know that our interest in the control and cure of so-called incurable diseases, including cancer, is religious rather than medical. We are guided by the principle that whatever relieves pain and suffering is, in a broad sense, part of the Christian program.

Our Lord, during the days of His flesh, interested Himself in the physical well-being of those with whom He came in contact. His miracles attest this fact. We do not possess the great power He possessed, but we can feel some of the compassion He felt.

And that, Mr. Larrick, explains our position. The Hoxsey cancer cure is relieving pain and saving life. It is a blessing from God to our day and generation. Don't try to stop it!

Faithfully yours,
Gerald B. Winrod

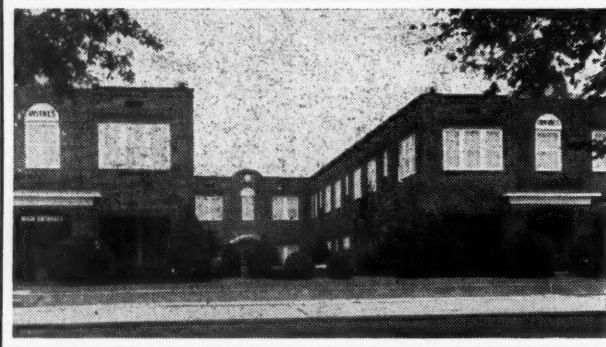
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MEET

MR. POISON

THE ABOVE picture, taken at the San Diego water works just before the city voted to outlaw fluoridation, shows the precautions taken by those who pour the poison into the drinking water of cities permitting the abuse. Fluorine is so deadly that contact with it would prove fatal to the handlers.

Benjamin Neslin, M.D., director of laboratories for the New York City Department of Water Supply, was quoted in the New York Mirror of April 25, 1955:

"Never in the history of water supply has a substance so toxic in nature with such a high degree of physiological potency, and associated with so much adverse evidence affecting public health, been seriously considered for introduction into the public water supply."

S. L. Zimmerman, D.D.S., Ardmore, Pennsylvania, president of the Pennsylvania Pure Water Association, stated in October, 1955:

"Sodium fluoride is a metallic, inorganic, protoplasmic poison, and no human power can change it. Inorganic means that it does not belong in the human body. It is not the lack of fluorine in teeth that causes dental caries. I add the voice of opposition to the increasing clamor of protest against this dastardly plot to poison the city drinking water supply."

Frederick B. Exner, M.D., Seattle, Washington, testifying before the Florida Board of Health, stated:

"No physician in his right mind ever gives a patient a potent drug, with such a narrow margin of safety, and says, 'Take as much as you like; you are sure to get the right amount.' Yet that is exactly what we are doing when we put fluoride in the public water supply. You have been promised that it will not

harm either your children or you, and that it will make your teeth less apt to decay. Both promises are false. In fact, fluorides, as drugs, have been discarded as being too dangerous when given in effective doses."

George A. Swendiman, D.D.S., Grand Forks, North Dakota, says:

"We know that fluorides are extremely corrosive and are used in etching glass. Fluorides also are used as a highly potent rat poison. Now these uses may sound like splendid qualifications for a regular diet in the view of the dental association, but I do not crave rat poison, even well diluted. As an American citizen, I crave to be treated neither as a rat, nor as a guinea pig. Operation Dental Caries may prove a success, but Operation Vital Organs may fail."

Charles Eliot Perkins, Washington D.C. scientist and author, in a letter to the Lee Foundation of Nutritional Research, stated:

"The real purpose behind water fluoridation is not to benefit children's teeth. Repeated doses of infinitesimal amounts of fluorine will, in time, gradually reduce the individual's power to resist domination by slowly poisoning and narcotizing certain brain tissue, and

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make him submissive to the will of those who wish to govern him. I say this with all the earnestness and sincerity of a scientist who has spent nearly twenty years' research into the chemistry, biochemistry, physiology and pathology of fluorine — any person who drinks artificially fluoridated water for a period of one year or more will never again be the same person, mentally or physically."

Mrs. Lydia Arsens, member of the British Columbia Legislature, said in a speech delivered February 22, 1955:

"All inorganic fluorides as recommended for fluoridation are deadly poisonous because of their highly corrosive and toxic nature. They accumulate in the body and concentrate in boiling. Therefore it is impossible to estimate or administer a safe dosage even to individuals, much less en masse as advocated. Fluorine is *not* an essential component of healthy teeth. It is calcium that our body requires. Inorganic fluorine has a natural affinity for calcium and as a result, takes calcium from the bones and teeth of the body, causing them to be brittle and susceptible to disease. Sodium fluoride destroys the enzymes of the body and so drastically upsets normal metabolism. The buffer cells in the lining of the stomach, the duodenum and the kidneys that ordinarily neutralize the acids in the system, are not strong enough to attack or offset the corrosive fluorides."

"Mass medication ignores the right of the individual to choose what enters the body by way of mouth or injection. To force anyone to take poison or medicine is positively totalitarian, and contrary to the democratic way of freedom-loving peoples. No state, no government, no group of individuals or any single individual has the right to force a single citizen to take medicine or drugs without his consent. Who, Mr. Speaker, are the chief promoters behind this drive for forced medication? Without a doubt the increased pressure put on by the proponents of fluoridation has run parallel with the development of the Aluminum Industry in the United States and in Canada."

Major General Howard McC. Snyder, personal physician to the President, said in a letter to Mrs. B. E. Doyle, St. Johnsbury, Vermont, on March 21, 1955, answering her inquiry whether the Eisenhowers drank Washington's fluoridated (without opportunity for a referendum) water: "I keep abreast of the discussions regarding the fluoridation of city water supplies. Until this discussion is settled, I am employing conservative methods in advising the President and Mrs. Eisenhower regarding the water they drink."



IN THE CROSS I GLORY

Sermon Of The Month

DR. BOB SHULER
LOS ANGELES, CALIFORNIA

"On him they laid the cross, that he might bear it after Jesus." — Luke 23:26.

LUKE, in this text, records history's most famous accident. Here was a black farmer, come up from Cyrene, possibly to sell chickens and eggs, maybe to buy some provisions for the following week. It is not known whether he had ever heard of Jesus.

As he walked the streets of Jerusalem, he heard the shouting of a mob: "Away with this man!" "Crucify him, crucify him!" "His blood be on us, and on our children!" He was undoubtedly attracted by the excitement that prevailed. He was inquisitive. He drew near. He was tall and strong; so he tiptoed and peered over the heads of the people who thronged someone in the center, a man staggering under a Cross. And then the "culprit" fell beneath the beam.

It may be that Jesus struggled in His effort to rise. But His physical strength was gone. He lay there prone, bleeding from the thorns in His temples, the spittle of the mob drying in His beard, His back lacerated with the scourge.

We do not know whether pity or scorn moved in the heart of the Cyrenian as he beheld this strange pantomime. We do know that Simon found himself a party to a strange procession. On his huge shoulders lay the Cross of Jesus. The Galilean staggered on ahead toward the Place of a Skull. And the black man from Cyrene followed Jesus, bearing the Cross.

When all the Caesars are forgotten and the names of the mighty perish from the earth, mothers will still be telling their children of Simon of Cyrene, who bore the Cross of Jesus up Mount Golgotha.

GOD, MAN AND THE CROSS

What is this Cross we preach? Is it the beam of wood? Is it a watch charm, an electric sign on the steeple of the church, an ornament about the neck of a charming girl, an object of veneration and worship surrounded by candles toward which the chancel leads and at which all that is left of the altar ends?

In our day of cheap pretense we have missed the meaning of the Cross. Sometime, back in the morning of the ages, God's heart melted with pity for fallen man. "God so loved the world..." In His eternal planning God did the only thing that could be done to satisfy the demands of justice and meet the stern realities of the law that had sprung from His holy nature.

He laid the Cross upon the heart and shoulders of His Son. As in Adam's sin the seed of death had been planted in the race, so in the redemptive sacrifice of Christ should the planting of eternal life come the way of all mankind. It is a deep mystery, but a glorious reality.

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Until the last son of Adam has had a chance to accept redeeming grace, and until all who have believed have been gathered in, the Cross of Jesus will remain.

And yet how strange the lesson of this circumstance! In the agony of Golgotha's ascent a man — a black man, a farmer from Cyrene, a stranger to the rabbis, a man unheralded among the Romans, shares in this triumphant march of suffering for the souls of men. Simon did not become a little redeemer. But Simon did walk under the other side of the yoke. The Cross of Christ was not without its human parallel that day. Golgotha felt the tread of God — and a man!

We wonder if Christ was not plowing this very soil when He said: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

And the strangest truth within this strange message is the fact that in the program of the Cross, God marched up the hill in front, and a man followed after. The Cross was not built for God alone, though God alone could meet its full requirements. The Cross was built for God and a man.

Therefore God and man are ever found walking and working and suffering together, as humanity's unbearable load is lifted and carried forward up the hill. What is more, God paused in the act of redemption long enough to welcome as His comrade and fellow traveler one whose sin was a public shame, one who indeed was worthy of death, but who with the hot tears of repentance on his cheeks looked with faith toward the dying Redeemer and said, "Lord, remember me." Glorious is the fact that they both went on from there together.

THE LURE OF THE CROSS

Paul argued it thus: How shall we meet the fact of sin that dooms and damns? We shall meet it with the Gospel of Jesus Christ and Him crucified and risen again. But how shall the Gospel be proclaimed without a preacher? "It pleased God by the foolishness of preaching..."

And what is this Gospel? It is the good news concerning redemption from the Fall, salvation from sin, and grace

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that keeps and brings victory in life and death forevermore. "A fountain has been opened." This is the purpose and program of the Cross, in which and concerning which God and man have entered into partnership.

But the Cross is more than the center. The Cross is the lure. It is the bait. Jesus tells us that we are to be fishermen, catching men. Fishermen who succeed are men who have something to offer.

Suppose I built a beautiful fishhouse down by the side of the lake, designed it after the Gothic pattern, placed stained glass windows in it, burned candles in it at noonday, carpeted its floors, ornamented its walls, and placed outside its doors an electric sign that read: "Fishhouse. All fish invited. Fishing hours 11:00 A.M. and 7:30 P.M." How many fish would I catch?

The church of the twentieth century is getting much advice as to its future course. Some think we should unite with organized labor. Some advise that we go socialist. Some are of the opinion that our hope is the entertainment field. Some suggest athletics. Some insist that we specialize on pacifism. It is certain that Protestant Christianity must do something. We have not been securing the catch of fish of late. I suggest that we try the Cross.

How cheap we have been in our challenge! The dance in our churches! Bridge and other card games in our youth socials! Sunday afternoon golf for young Christians! Cocktails and highballs for those whom, in their youth, we would persuade to remember their Creator! No wonder the youth of the church are not marching! No wonder the youth of the church are in retreat!

Martyrdom still spells victory in the church of God. I heard a bishop say recently that he expected to live to see men forced to submit manuscripts to political authorities before they delivered their sermons. When that happens, the jails will be full of preachers, and a revival will sweep the land. God and a man will go marching up the hill.

I heard two learned preachers argue

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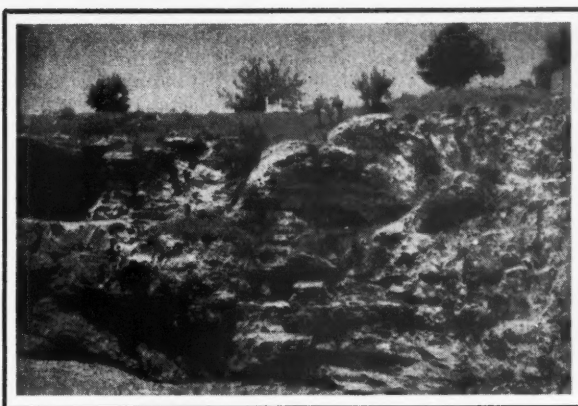
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"And they bring him unto the place Golgotha, which is,
being interpreted, The place of a skull." —Mark 15:22.

as to where Methodism was born, whether in a prayer meeting or in a university. I know where first-century Christianity was born. I know where the Reformation was born. I know where Protestantism was born. The evangelical Christian movement was born out in the night, where a man hung at the end of a rope and the wind swayed his body back and forth. In his dead hand he still clutched a Bible.

Evangelical Christianity was born in damp dungeons and black-dark prisons, where rats and vermin were the comrades of saints. Evangelical Christianity was born where a girl, still in her teens, stood with her back against a stake and sang a song of triumph while the flames made a framework of glory about her face.

Let not the cheap, soft, slushy processes of this cheating day deceive you. The Cross of Jesus is still the lure.

THE HOPE OF THE CROSS

The Cross is also the hope. It is our only hope. It is the only hope of fallen man. It is the only hope of the race. It is the only hope of the nation. It is the only hope of the world. Our education cannot save us. Just as education came to her peak, the world went crashing to the bottom.

The greatest achievement of science in our generation has been to perfect an instrument of destruction and death that can burn and sear and exterminate the

population of a whole city within a moment's time. Colleges and universities are lame props, indeed, if future civilization must depend for stability upon them alone.

I am not afraid of this "bloody" Gospel that has tinted the centuries crimson — this Gospel of hurt, of pain, of torture, of infinite suffering. It is the Gospel of One who has been crushed going on ahead, and one who is loaded coming on behind. I am certain that when Christ said, "It is finished," He meant only that redemption was complete. And yet Simon had completed a job.

A suffering that belongs to Christ alone and not to His disciples is unfinished. Let's say it otherwise. Christ would have remained unfinished in His mission and glory but for that terrible hour on Golgotha. Christians are never finished until they suffer, deny, themselves, take up their Crosses, and follow One whose back dripped blood as he staggered up the hill.

Men scoff at this gory Bible, this bloody Gospel, this Christianity that divides asunder and bleeds. They do not like the hidden secret of bleeding. I found a red Rambler climbing about on my garage when I first bought my home. The spring came, and I was disgusted. It bloomed, but most unworthily. I thought of destroying it. Evidently it was an inferior rose. But some neighbor made a suggestion. I followed that suggestion.

One morning in midwinter I climbed

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a stepladder and used a saw. I cut it with pruning shears. I hacked it with an axe. I tore its branches from their settings. I hauled literally a truckload of that rosebush to a trash pile and burned it. I left the plant but an unsightly fragment of itself, wounded, bleeding, lacerated, maimed and torn.

But when spring came, I think I saw dimly the vision of "the body that shall be." My friends drove in for miles to see that rosebush. Its beauty had been multiplied beyond my dreams.

When the church learns again the inner secret of the Cross, the Cross that bleeds, she will have come again to be "a thing of beauty and a joy forever." No other process or program will suffice. The Cross is our only hope, for in its glorious meaning lies that divine energy, greater than atomic force, which Paul refers to as "the power of God."

THE CLIMAX

In conclusion, let us attempt to discover a fuller meaning in Christ's words "It is finished" than some of us have carried in our hearts. How can there be a richer thought, a greater fact announced, a more sublime truth heralded than the culmination of God's eternal plan in redemption? Surely this is the climax. But Christ uttered a riddle when He said to His disciples that the believer should do "greater works than these."

Certainly man can never climb higher than Calvary or grow taller than the thorn-crowned Redeemer of mankind. Christ had finished, and yet Christ had only begun.

If the glorious program of the Cross

had been finished on Calvary, there would have been no empty tomb. The church of the first century would have been left with a dead Christ on its hands. There would have been no Pentecost. Whatever lay behind, so challenging was the pioneering out ahead, that Christ was up and at it within three days after His agonizing death.

He was preparing His disciples, instructing them, assuring them, cheering their troubled spirits, making their hearts courageous, and delivering to them the greatest commission of the ages. And the thing that happened on the hill slope, as the mob screamed its hate and wrath, must now be multiplied with infinite zeal and purpose. Whereas Simon of Cyrene tracked Him up that hill and shared the load, now a thousand Simons must take up their Crosses and follow.

Christianity's full granaries at harvest time must be the result of one who planted, another who watered, and the Christ who gave the increase. The unfolding results, the explosive results, the revolutionary results of the Gospel belong to Christ and Simon — God and His man who follows after.

Christ was not only the God-Man, but His plan and program as surely link God and man. The supernatural flowing through human channels is the secret. Without this combination, the Christian church becomes the laughingstock of the world, the most ridiculous abortion of all times.

And when shall the finishing of that which is still unfinished be? If, when redemption was finished the purpose and program of the Cross began, when shall there come the final climax? Is

there an hour ahead? Shall we look forward?

But when? Some of us grow weary with the load. The hill is steep. The skulls lie all about. When will deliverance and the crowning day come?

As Jesus left His strange little army, now about to go out and turn the world upside down, two heavenly guests in white appeared and spoke to them. If some Hollywood producer could only get upon his screen that scene, it would be the sensation of any day. Christ had just told the little crowd that they were to be witnesses "unto the uttermost parts of the earth," when suddenly He began to rise. Their eyes followed Him.

They watched Him a hundred feet up there! And now He was a thousand feet from them, literally traveling into the heavens, seemingly on His own power. Their eyes filled with wonder; their hearts almost leaped in their bosoms. Both eyes and hearts were on Him! And then the cloud. He entered it. They thought they saw Him smile back, no doubt. He was gone from their sight. "Behold, two men stood by them in white apparel."

Heaven, that called upon a man to carry the beam of wood up Golgotha, had now sent two of its own citizens to lift the load from the hearts of that little assembly that stood looking into heaven.

"Ye men of Galilee ... this same Jesus ... shall so come in like manner." Then, not in agony, but with the trumpet blast shall be the finish.

I wish I knew whether Simon of Cyrene was with that little band that came slowly down from the Mount of Olives, after they had seen Him go and had heard the message of the heavenly guests. I like to hope that he was. I like to think that possibly there came to the black saint of Cyrene more than the load of the beam of wood. I have pictured him sitting with glowing face, listening to the preaching of Paul. I have dreamed of the love of Christ in his heart, as well as the Cross of Jesus on his back.

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OUR MEDIATOR

There was a time in the beginning when man lived in the presence of God. By deliberate moral choice, Adam severed the cord of fellowship and lost the title deed to Eden. He was driven from the divine presence by an angel with a flaming sword. He was not permitted to return to Eden. To have done so would have meant possessing eternal life as a sinner.

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The aftermath of the Fall was a holocaust of depravity. Death seized the sovereignty and man became a vassal to the tyranny of sin. All flesh became corrupt and violence filled the earth. God grieved, Man despaired, Judgment resulted!

Notwithstanding, God set redemptive processes in motion, called and separated Abraham, promised a Redeemer and revealed Himself to men in a place of worship called the Holy of holies.

Even so, because of man's dullness, Jehovah was not easily accessible. No one could approach Him unless covered in a billowy cloud of incense and carrying in his hand a basin of blood to sprinkle on the mercy seat. This was done only once a year by an appointed priest.

To worship God under the old economy was a fearful, awesome thing. For example, two sons of a chief priest were struck dead when they attempted to go into God's presence uninvited. A king was stricken with leprosy as he entered the Holy of holies. All of which pointed to the urgent, compelling need of a Mediator — one who would stand in mercy between God and man.

To illustrate: D. L. Moody was once visiting in the home of a couple who had an eleven year old boy. The evangelist discovered that he had left his brief case and umbrella at another home, so he asked the boy to get them for him. The lad was glad to comply.

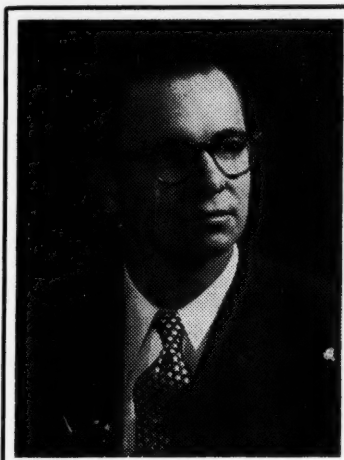
On his way back, while playing along the street, the lad stumbled and broke the umbrella. He was greatly disturbed by the happening and felt guilty and afraid. He did not know what to do. Finally, he thought, "I shall tell mother."

CHRISTIAN HOTEL

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GOD WITH US

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"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."
Matthew 1:23.

TWO MEN were absorbed in conversation. One of them was a devout Christian. The other was a believer but lacked true, experiential knowledge of things spiritual.

"How is it possible for man to really know God?" the latter asked, as they walked along a field. "How can the human, with limited understanding, comprehend the Infinite?"

Pointing to an anthill, where a gang of busy insects were at work, he continued, "How could those ants discern what is in my mind?"

"There is only one way," his friend answered, "by you stooping to their level, becoming an ant, and revealing yourself to them."

In a limited sense, the wondrous and sublime doctrine of the Incarnation finds example in this incident. God stooped low, to our level, in order to make known the truth of salvation among men.

The Apostle Paul tells us in Philipians, chapter two, that from the beginning Christ Jesus had the nature of God, yet because of Infinite love, stripped Himself of glory and majesty, laid them aside for a season, and made entrance into man's nature for the purpose of his salvation.

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She can tell father and father can tell Mr. Moody."

He hurried home and told his mother who in turn sympathetically told his father, and the father broke the news to Mr. Moody. "Come here a minute," Moody said rather sternly (so the lad thought). Fearfully the boy went to him.

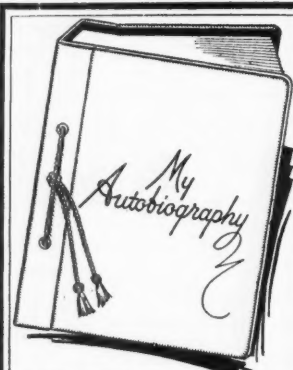
"When you broke my umbrella, you became frightened and ashamed, didn't you? Then you thought, if I tell mother or father, they can go between me and Mr. Moody and straighten things up. Now that your father has done this, you can come to me." The boy lost his fear, his eyes brightened and he snuggled closer to the evangelist.

"My lad," Moody continued, "that is the way it is with all of us. We are sinners, afraid of God. But God has provided a Mediator to go between us and Him — and it is Jesus. You must come to God through Jesus. He died for us, and is the way to God. I am glad this happened. I am going to tell my audience about it, and turn them to Christ, our Mediator."

To the end that He might reconcile us to God, our Lord was virgin born. "Thou shalt call his name JESUS: for he shall save his people from their sins." Again, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

CHRIST IS GOD

The virgin birth of Jesus Christ was a creative miracle of the Holy Spirit.



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There was a perfect blending of the human and the divine. Jesus became man, but not at any time did He surrender His deity. He was the God-man, two natures being consummately embodied in One. In this connection, I am reminded of an experience which Alexander McKenzie, noted preacher and scholar, once related.

"In my earlier days," he wrote, "I wanted a new way of teaching my students the doctrine of Christ. I thought I would tell them to get a sheet of paper and divide it into three columns. In the first column they were to write every passage where Christ is spoken of as God-man; in the second column all the passages where Christ is spoken of as God alone; and in the third, all the passages where He is spoken of as man alone.

"I went to work. I think I have the paper now. It is badly balanced. The first column and the second filled right up, but as to the third column, I never found a passage speaking of Christ as man alone."

Like the interpreter, Jesus had to be able to speak for God and then answer for man. Being Emmanuel, He had perfect understanding with the Father, and being the Second Adam, He had complete sympathy with man.

"For this purpose it was necessary that in all respects He should be made to resemble His brothers, so that He might become a compassionate and faithful High Priest in things relating to God. For inasmuch as He has Himself felt the pain of temptation and trial, He is able instantly to help those

who are tempted and tried." Hebrews 2:17-18. (Weymouth)

When the Saviour stooped to our level, He came to be the way back into the presence of God. During His ministry, He declared, "I am the way ... no man cometh unto the Father but by me." Hence, when the veil in the temple was severed from top to bottom, it signified that the act of reconciliation was complete and that the way again was open into the presence of God, without restraint and without fear.

In prophetic substance, this was the "good tidings" which the angels heralded at Bethlehem. The shepherds at once recognized the authorship of the message which the angels announced. They believed it and hastened to find the infant Jesus, and their simple faith was rewarded. It is no less difficult for any person to find this Redeemer, to hear and believe the "good news."

HE SATISFIES

Only the God-man could challenge the attention of the world by His many-sidedness; that is to say, He meets the needs of all classes of men, of all time, of all places.

A New York preacher tells an humorous but pointed story of the little old Swedish woman who took her pastor severely to task one morning because he had declared in his sermon that Jesus spoke Aramaic. She said he was wrong, that Jesus was a Swede and spoke Swedish!

"My dear sister," her pastor replied, "you may have some difficulty proving that."

"None at all," she said confidently. "I have the proof right here." She produced her Swedish Bible and showed him that the words of Jesus were all in Swedish.

"How glad I am," the New York preacher commented, "that she thought of Jesus as a member of her race, and that I think of Him as a member of my race! It is a compliment to the Son of God."

As deep answereth unto deep, so He responds to the movings and yearnings of the human spirit everywhere, under all circumstances and conditions of life.

Through faith in His name, drunkards are made sober; liars are made truthful; thieves are made honest; hypocrites are made sincere; hard hearts are made tender; hatred is changed to love; cruelty to sympathy; selfishness to self-forgetfulness.

With infinite comprehension did Paul declare: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

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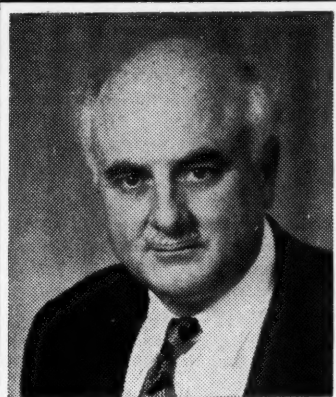
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LIFE AND LETTERS OF THE APOSTLE PAUL

The First in a Series of Articles ... by Dr. Gerald B. Winrod

THE BIOGRAPHIES of several stalwart leaders are found in the book of Acts. Churches were established under their leadership. Crusades of missionary evangelism were launched. The Gospel of Christ gained wide acceptance. The entire Roman Empire felt the impact of apostolic exertions. New historical currents were started flowing.

A study of the record shows that the affairs of the parent Church at Jerusalem were administered with intelligence. The Holy Spirit was given preeminence. Things were handled well at the home base and this inspired confidence and assured cooperation out on the far-flung mission fields.

Strong negative forces were also at work. The Church had to fight for every inch of ground gained. Talmudic Jewry tried to destroy it during infancy. We read such passages as: "Unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul." "And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove."

The Lord Jesus Christ first, and His followers later, were indebted to the vicious and immoral code of the Talmud for the hatreds they encountered. The Master condemned these Jewish teachings in language unmistakably clear and called the Pharisees who expounded them, "vipers." The Talmud was and is the bible of Judaism.

Matthew records the following typical incident: "Then came to Jesus scribes and Pharisees ... But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? ... Ye hypocrites." "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?"

The Talmud, consisting today of 63 ponderous tomes, had its origin in the black magic of ancient Babylon during the exile of the Jews. A succession of rabbis contributed to its contents until the fifth century A.D. when it was edited and put in present form.

The trouble started for the apostles when Peter and John were arrested after healing a man lame from birth in the temple area at Jerusalem. They were hauled before the Sanhedrin by the temple guard, not the Roman militia. Both were defiant in their answers to the Talmudic judges. They were told to cease exalting the name of Jesus but answered: "We cannot but speak the things which we have seen and heard."

The Church continued to attract converts and all twelve apostles were arrested a short time later on orders of the high priest. Sanhedrin officials demanded to know: "Did we not straitly command you that ye should not teach in this name? Then Peter and the other apostles answered and said, We ought to obey God rather than men."

This forthright attitude caused some of the Talmudists to demand that the entire group of apostles be immediately put to death. But one of their number, Gamaliel, argued otherwise. His approach prevailed, at least temporarily. The apostles were beaten and dismissed.

THE FIRST MARTYR

Let it be borne in mind that until then only one Church existed, the Jerusalem congregation founded on the day of Pentecost with a membership of three thousand. The first five chapters of Acts describe pressure from the outside, but peace and calm prevailed on the inside with the exception, of course,

of Ananias and Sapphira which involved judgment and was in a class by itself.

The sixth chapter introduces the first serious problem to arise within the Church. Others were destined to follow with the appearance of new congregations over broad geographical areas. Paul would have to devote a large part of his time to ironing out differences.

Some members of the Jerusalem congregation were destitute. Food, clothing and shelter had to be provided. Generosity toward the unfortunate actually began as a virtue of the Church at this time, and has continued down across the centuries to the present hour.

Because human nature is what it is, mistakes were made by the administrators. All needy members were not treated alike. There were evidences of partiality. Some received more than others. Discord developed. The apostles had to devote valuable time to hearing complaints and settling differences.

They therefore suggested to the congregation as a whole that "seven men of honest report, full of the Holy Ghost and wisdom" be appointed "over this business" so the apostles could be able to give themselves "continually to prayer, and to the ministry of the word." We read that the saying pleased the whole multitude.

These seven men became the first deacons. The word "deacon" comes from the Greek *dekonion* and means to serve. Stephen enters the story of the early Church at this point. He was "full of faith and power (and) did great wonders and miracles among the people." He preached with unction. The sick were healed through his prayers. The poor of the congregation were dealt with honestly. He became the principal spokesman for the Church. The Talmudists singled him out for destruction.

Stephen was a man of courage. He dared to stand for the right regardless of the cost. The Church has had such leaders in every generation. This helps

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to explain its survival in the face of adversity. The Song of Solomon anticipated the position of the Church in the world as "a lily among thorns."

The paradox of the centuries is that the Church has always thrived on persecution. Prosperity has often proved fatal, but persecution never. The blood of martyrs is the seed of the Church. Stephen became its first martyr. Others were to follow.

Standing before the Sanhedrin, Stephen threw the session into confusion by defying his tormentors. He refused to back down. One writer describes his speech, recorded in the seventh chapter of Acts, as "the finest oratorical fireworks of history." He spoke under a great compulsion. Something in his heart drove him forward.

Stephen was resisting the terrible Talmudic power at its highest levels, concentrated in the hands of the judges before whom he stood. He called them "stiffnecked and uncircumcised in heart," "betrayers and murderers." He drove home the fact that they, their system and judicial code were directly responsible for the death of Jesus Christ. At no point did he spare them. "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth."

Jesus had warned that His followers would be like lambs at the mercy of wolves. This prophecy found fulfillment in the experience of the righteous Stephen. Members of the Sanhedrin, seventy-one in number, dragged him from the premises and pelted him with stones until dead.

While this was going on, a young lawyer from Tarsus, perhaps a member of the Sanhedrin, stood on the outer

fringe of the crowd watching the coats of the murderers. His name was Saul. He had been attending Gamaliel's school in Jerusalem. Saul watched the helpless victim passing through miserable contortions in his dying agonies and was never able to erase the incident from his memory.

During the ordeal Stephen had a marvelous, mystical experience which typifies that of every faithful follower of Christ. He said he saw the heavens opened. The born again believer lives under an open heaven assured that "In my Father's house are many mansions ... I go to prepare a place for you."

When Jesus stood before the Sanhedrin in the same courtroom where Stephen delivered his famous oration, He answered a question put to Him with these words: "Ye shall see the Son of man sitting on the right hand of power."

A few months pass. The scene changes. Stephen is brought before the same tribunal. He stood on exactly the same spot occupied by His Lord. Jesus said: "Ye shall see the Son of man sitting on the right hand of power." Stephen said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

THE PERSECUTOR

Like animals whose appetites have been whetted by tasting blood, the leaders of Jewry organized a program of persecution designed to make life miserable for all followers of the Christ. It was their purpose to erase the Church from existence. The young rabbi from Tarsus was chosen to direct the purge.

Saul had been trained in a climate of hate. He "breathed out threatenings and slaughter" against believers. The eighth

chapter of Acts says: "As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison." There were terrible scenes of violence. The Church was then a "little flock." Survival under these circumstances confirms the claims made for its supernatural character.

The date of Saul's birth is unknown, but it may be surmised that he was about the same age as the Master. When Jesus was working in Joseph's carpenter shop, the boy Saul was probably playing in the streets of far away Tarsus. There is no indication he ever saw Christ in the flesh.

Stephen was stoned in 33 A.D., and the record says Saul was at the time "a young man." The Greek word for "young" is *neamias* and is taken to mean up to the age of forty. If a member of the Sanhedrin he was, according to Talmudic law, at least thirty.

The year 64 A.D., or thirty-one years later, found him waiting death in prison at Rome. A negro slave occupied the same cell. He is described as writing a letter to Philemon, the owner of the slave, in which he referred to himself as being "aged." It is to be doubted that he would have used such a term if under, say, sixty years of age.

This leads to the calculation that Saul must have been about thirty-five when given the task of exterminating followers of the hated Christ in and around Jerusalem. Tarsus, the place of his birth, was located in south eastern Asia Minor, one of the world's three leading centers of learning. To be a native of Tarsus was considered an honor.

Students came there from points far and near. They brought languages and customs from many countries. Saul grew up in a cosmopolitan environment. He came in contact with various races of people. This experience was of great value in later years, being "all things to all men, that I might by all means save some." A common trade in Tarsus was tent making from goat hair. As a boy he learned this kind of work, and it stood him well as a means of support late in life. God was preparing and equipping him for special service.

It is evident from the construction and wording of his letters, particularly the two or three quotations from the Greek poets, that he was familiar with the secular literature of the times. He probably attended the schools of Tarsus before going to Jerusalem to "sit at the feet of Gamaliel."

There is no reason to believe that Saul was less than sincere in everything he did. To him anyone who believed on the Nazarene was worthy of death. He was a zealot, a misguided zealot. Being

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a Talmudic Pharisee, he regarded Christianity as an encroachment on Judaism. So he threw himself into the task of making life a nightmare for believers.

CONVERSION

Reports reached the Sanhedrin at Jerusalem that a branch of the Church had been established in Damascus. Saul accepted an assignment to wipe it out. He took with him a gang of thugs. They probably made the trip in oxcarts. I recently flew over the highway they traveled. Today it is a paved road. In Saul's day it was a caravan path.

He was given instructions by the high priest, how to torture and persecute members of the Damascus congregation. He carried sealed orders in the form of "letters" to the Jews of the city. The leaders of the Christian community were to be arrested and brought to Jerusalem for trial on trumped up charges.

Out on the highway, the persecutor saw a great light, a physical and moral light, that changed his entire course. Tradition mentions a bridge near Damascus as the place where the transformation is believed to have occurred.

It was a tiresome journey of 160 miles which afforded plenty of time, day and night, to think, in desert stillness. The situation was conducive to meditation and retrospection. Nature speaks an eloquent and sober language. Saul had a sensitive conscience. His inner nature was an arena for many struggles.

There was something in his soul that rebelled against the suffering he was inflicting upon helpless, harmless people. This is to be inferred from the words that were spoken to him: "It is hard for thee to kick against the pricks." The word rendered "pricks" is *kentron* and a better translation would be "goad," a figure of speech borrowed from ox driving in eastern countries.

The driver carries a long pole with a piece of sharp metal on the end, used for directing the animal. In the event of kicking, a wound is inflicted in its flesh. This is the picture of a man lacerating his own soul, tortured by an outraged conscience.

The risen Christ was saying in substance: "Saul, why do you wound yourself by bringing this misery upon my people? It is hard to kick against the goad."

Don't be a stupid fool, Saul! Don't be a stubborn ox kicking against the traces! Why wound yourself by bringing terror into the lives of innocent people? There was a delicate sense of justice and human feeling in this man which was being outraged by his wicked behaviour. He was suffering mentally and emotionally while the followers of Christ were suffering physically. He was finding it difficult to fight against God.

Then too, the memory of Stephen's noble death lingered with him. Often the horrible contortions of the dying victim reappeared. He saw himself, that day, consenting to the crime. As the blood gushed from angry wounds, the first martyr was heard to cry out: "Lord, lay not this sin to their charge."

Saul must have reasoned in the desert stillness that there might be something in the new faith after all, to thus make a man willing to die for it.

Could these people, little humble followers of the Nazarene, really be criminals, deserving of death? Time and again he had gone into their homes, broken up prayer meetings, murdered some, taken others prisoners and driven still others into exile. On those occasions, he had observed their social life and piety. They were not bad people. Saul had not only listened to their pleadings. He had heard their arguments. He did some real thinking on the trip to Damascus.

The voice spoke: "Saul, Saul, why persecutest thou me?" The dumfounded persecutor looked up from the ground where he had fallen and asked: "Who art thou, Lord?" The answer came back: "I am Jesus whom thou persecutest."

There is a beautiful inference in the Lord's answer. In the act of striking His followers, Saul was striking Him. Jesus makes Himself one, with the believer. The Head of the Church and its members are one body. The Lord of glory is proud to identify Himself with the humblest follower who bears His Name. No Christian ever suffers alone.

A cultured lady passed through a trying ordeal. She had recently accepted Christ. This caused her to separate from the old crowd, the group with whom she had previously mingled socially. Her new nature called for different attachments. Former friends said she had gone crazy over religion. So they set a trap.

They invited the new convert on a pretext, at a certain time and place, for the sole purpose of breaking down her faith. They did not spare her feelings. They subjected her to all manner of ridicule. They made stinging and ungracious remarks regarding her religious profession. They sought in every way possible to humiliate her.

She excused herself as soon as possible. A friend was with her, who said as they left: "You suffered beautifully. You kept your composure. If you were upset, no one would have suspected it." To which the lady replied, "There were two of us."

No Christian ever suffers alone. "Saul, Saul, why persecutest thou me?"

(To be continued.)

A LEPER AT SEVEN!

Anna Fountoulaki is a young girl of sixteen with all her life before her, but few of us would care to face her future. "I became ill in 1947, when I was only seven years old. I contracted leprosy from my father and both of us are suffering on this rocky, isolated island of Spinaloga. We come from a little village called Elounta where we left my poor mother weeping. I try to take care of my father and cheer him up by reading to him. I am so anxious to read something worthwhile, so will you please send me a New Testament."

That is the letter which our invalid missionary, George Galanakis, received from this courageous young girl. He not only sent her a New Testament and other Christian literature, but corresponds with her regularly. Judge for yourself whether such efforts bear fruit.

In a subsequent letter she wrote: "May the grace of our Lord Jesus Christ be with you always. I received your lovely letter and also the New Testament which you sent, and my joy is indescribable. It is hard for us lepers to be persuaded that someone loves us. My father and I want to thank you, but we really don't know how. One thing we can do and will do is to remember you in prayer all our lives."

Our invalid missionary, who evangelizes hundreds by correspondence, adds a postscript to her letter in writing to us: "May I ask all our brethren and sisters in America to pray for this girl and her father, as well as for all the lepers in this colony. Whatever you can do to provide them with food and clothing will mean so much to them, and the Lord will certainly bless you for showing compassion to those who lack even the bare necessities of life. How terrible it must be to live a life of such complete isolation, in utter poverty. It is tragic enough to be cut off from the rest of the world, without suffering from hunger and cold as well."

YES, these dear people face a bleak future. Therefore, anything we can do to show them the love of Christ in a practical way, to supplement the spiritual food they are receiving through the letters of Missionary, George Galanakis, we should not hesitate to do at once. For instance \$10.00 will enable them to purchase locally 80 lbs. of fresh food; for \$6.00 we can send them a 22-lb. clothing package. And with \$5.00 we can distribute 25 New Testaments or 5 Greek Bibles to other comfortless souls in this prison-house of pain. If you wish to help Anna and her father, or send Scriptures to other lepers on Spinaloga, forward your gift to the American Mission to Greeks, Inc., Dept. DF, P.O. Box 423, New York 36, New York, Rev. Spiros Zodhiates, General Secretary. (In Canada write to 90 Duplex Ave., Toronto 7, Ontario.)



WHY HATE US?

MRS. WIDAD KAWAR
AMMAN, JORDAN

AN ARTICLE was published in an April issue of Life magazine which caused me, a Christian Palestinian and graduate of American University at Beirut, to wonder: Why, we the people of the Middle East, should be so hated by some Americans? What have we done to arouse the kind of hatred spread over the pages of this magazine?

The title of the article conveys the sweeping impression that it is speaking officially for the entire United States but I for one cannot accept this. Surely there are many across the ocean who understand the facts about the problems which Arabs face and are willing to view those problems through eyes of truth and justice.

Featured as a "Report from U.S.," Life magazine claims to be expressing the "American Viewpoint on Israel." The viewpoint thus expressed is an insult to the entire Arab world and can only result in more misunderstandings and confusions of the kind that disturb some of us to a very great degree.

The article is causing a bad anti-American commotion. Its many wrong, sweeping statements known here to be false, are putting the United States in bad light. The personal attack on Jamal Abdel Nasser, whom all Arabs look up to and admire, does not improve the situation.

We who follow international news wonder if a studied effort is being made to build him up before the American

people as a Hitler, to add fuel to hatreds against the Arabs, particularly in this instance, the Egyptians. If this is the aim, it is a serious mistake, if the nations of the West have in mind bettering conditions in the Middle East.

Such articles are very destructive of American policy in the Arab world. Many groups have translated it into Arabic and are using it to serve their communistic, anti-American propaganda in magazines and newspapers. Arabs who have wanted friendly feelings to exist between our people and the American people, are being turned the other way by what Life wrote and sent out from the United States.

It left many readers puzzled because they seemed to see American policies moving at cross purposes and in two different directions. They know that the United States government spends thousands of dollars on propaganda in the Arab world, to let Arabs believe that its policy is just, or at least neutral, and at the same time Life sends out pro-Jewish hate propaganda in such a blunt way. There are people here who do not know what to think.

Knowing from daily contact and associations, the terrors that Arabs have endured in the past and at the present time by the crimes of the Jews and Zionism, we are saddened by statements like these in Life:

"Americans have supported the right of Jews to create their own nation, help-

ed them do so and were the first to recognize Israel's sovereignty."

"American public opinion has been crystalizing ... It may be expressed by saying that ... Israel is here to stay. It is going to stay. The American people who helped create Israel, who hold warm feelings of friendship for her are going to see to it that she stays. Until you, the Arabs, accept deep in your hearts the fact that Israel is here to stay, there can be no real peace in your lands or theirs."

Is it necessary for American editors to insult us, hate us, and take sides against us, after all that we have suffered?

If America, who is regarded as the initiator and saviour of liberty and democracy, supports Israel in its theft of property: What is going to happen to Palestinians, the real owners of the land?

This is the eighth year since we have been driven out of our homes. A million of us are still homeless, jobless, without passports, vagabonds; this, besides the many physical, cultural and educational problems that rise in refugee life.

I am one among the few fortunate, for God has been good to me. He has heard my prayers and the prayers of my Christian parents, but only a few minutes from where I sit writing these lines, the cry of suffering refugees can be noted in camps to which the Jews drove them like cattle. Arabs have done everything possible to help these destitute and dispossessed people, but their condition, a million of them, remains tragic.

I must mention also the great suffering of the 180,000 unfortunate Arabs who remained behind in the territory now known as Israel. The measures adopted by the Jews for dealing with these people is most original. Offensive measures that exceed descriptive powers have been invented to humble, humiliate and exterminate along lines of racial discrimination and extreme intolerance.

These unarmed Arabs, who were reluctant to leave their homes or unable to do so when the armed Jewish invaders from Europe and America struck us, have been and are being subjected to imprisonment, to torture, to murder, to starvation, to violation, to sacrilege of holy places, to the restriction of civil liberty, to denial of right to travel, to the embezzlement of money, and to

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many other offenses which the Jewish mentality has proved able to invent.

It must be said, however, that some Jews deplore what Israel is doing, as observed in the following by Hal Lehman, a Jewish writer:

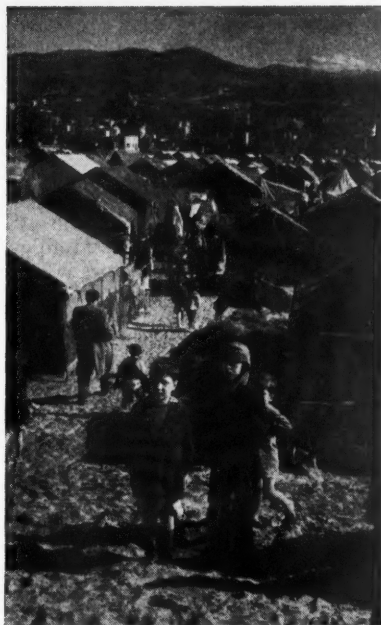
"After visiting every part of the country I could see that Israeli soldiers have been extremely cruel in their treatment even of non-belligerent Arabs. Many Arab villages have been dynamited by Jews and deserted by the inhabitants. These were villages unaffected by the war; nevertheless, Jews have invaded and destroyed them. When the Jews saw the Arabs departing from the villages, they proceeded further in their destruction to make certain that the Arabs could not return any more."

The "American Viewpoint" says that Arabs must give up their just claims to the land and homes stolen by Israel. Is it wrong for the refugees who have been homeless these years to want back their furnished homes, their farms, their schools, their churches? Even their cemeteries have been turned into playgrounds and casinos. I am sorry that Life should call our claims unjust. What if the tables were turned? What if it was the property of its editors that had been stolen? How would they feel?

For the facts regarding our desperation, they would only need to turn to a book published in their own Country by the Henry Regnery Company of Chicago, "The Arab World," and read on page 217:

"The outcome of the establishment of a Jewish State in Palestine has been the displacement of the Arab population of the country. Close to a million Arabs have been torn away from home and hearth. They have been uprooted in their native land by an alien people.

"The refugees left everything behind them, and are living for the most part in desperate conditions. Many of them live in tents which collapse under a strong wind and are hardly a shelter from the inclemencies of the weather — snow and bitter cold in the winter, burning heat in the summer. Some have found shelter in buildings, often crowded and sometimes dilapidated. A few took refuge in caves after having for



The above picture shows one of the "better" Refugee Camps of the Holy Land ... if living conditions under such circumstances can be correctly classified better!

some time lived under the shelter of trees."

The same source continues further over in the book:

"The Balfour Declaration, the British Mandate in Palestine, the persecution of the Jews in Europe, the interference of outside powers, especially the United States under Zionist pressure, have brought about the conditions which have rent the Holy Land and wrought hatred and strife in the land which above all others should be dedicated to peace on earth and good will among men."

Let Americans try to imagine how Arabs feel when they read statements in the press like the one which follows, by their former President Truman, as reported on March 30th of this year: "I would make Israel the industrial country of the Near East, then let the Arabs raise the crops to feed Israel."

Are we to be thought of as slaves for Jews? What demon from the pits of perdition created such an idea? We too

are human beings and have rights to be respected.

Until the governments of the Middle East took steps last year to change the condition, Israel had greater military strength than all the other countries combined, and it was known that they were preparing to strike with the aim in view of taking over the land of the Arabs from the Nile to the Euphrates. Would Life have approved this annexation of territory?

To compensate some at least for the injustice and false implications in Life's article, we were treated fair and in a truthful way in another magazine which we see over here, American Mercury, which has this to say:

"Putting aside their intransigence on this point, the Israeli are piling up against themselves a bitterness that is bound to increase with the years. This is the result of their treatment of some 900,000 Arabs who were pushed out of their homes in Palestine and are living, most of them, in camps, caves and huts on the barren lands along the borders, and getting along on the seven cents a day allowed by an international relief agency."

In closing, I would like to say as a Christian, that the prayers of others of like faith wherever these words are read, are earnestly sought. It is a sorrowful experience to be misrepresented and misunderstood, and knowing of the great power of Zionist propaganda, Arab Christians realize prayer is needed to deal with this evil influence that twists people's minds into accepting falsehoods as truth.

This is a plea to readers of The Defender to be just, unbiased and objective in forming opinions about the Palestine problem, and not be taken in and misguided by articles like the one aforementioned that appeared in Life magazine.

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THE NAACP

MARILYN ALLEN ... SALT LAKE CITY, UTAH

TWO STATES, Alabama and Louisiana, have outlawed the National Association for the Advancement of Colored People (NAACP) and it is expected others will follow. That its program is geared to the Communist Party, no one can deny.

A long list of officials of the NAACP reposes in the files of the House Committee On Un-American Activities as being affiliated with Communist and Communist-front organizations. These leaders were listed and their red citations given in the Congressional Record for February 23, 1956. Congressman E. C. Gathings of Arkansas said at the time: "I think the Congress should probe this organization in all its phases."

The list is lengthy and the red biographies damning. Loren Miller, member of NAACP's national legal committee, is a fair example. The report says: "This mulatto, who is extremely active in NAACP affairs and Communist activities, rates special mention. An article entitled 'Why I Will Vote Red' written by Miller appeared in the Daily Worker of July 11, 1932, page 4. A note accompanies the article which says: 'Loren Miller, until recently city editor of the California Eagle, Los Angeles, largest and oldest of western Negro newspapers, is now enroute to the Soviet Union.' Excerpts from this article follow: 'I regret very much that I will not be present to take an active part in the struggle that Negroes must wage to pile up a huge vote for William Z. Foster and James W. Ford. Communist candidates for President and Vice President.' Etc.

It is regretted that space limitations forbid more than the foregoing sampling of the list of reds who, according to the Congressional Record, provide the driving force of the NAACP.

Some Negro writers, such as G. S. Schuyler of the Pittsburgh Courier, repeatedly warned heads of Negro organi-

zations to "get clean." Now he writes, "I told you so," and continues: "At a time when opportunities for Negroes in public service are greater than ever, it is unfortunate that so many who are qualified and otherwise acceptable are security risks."

On the same date that Schuyler's article appeared (October 29, 1955) the Pittsburgh Courier editorialized: "Dangerous strategy developing in Dixie is Georgia's accusation that NAACP is 'subversive.' Plan is to point out that number of officials have Red-front connections. Here the Association is vulnerable on the record. We warned the boys years ago to get clean but they didn't. Now we'll see."

In this connection one should read the documented brochure titled, "Behind the Plot to Sovietize the South" by Joseph P. Kamp (price 30 cents, Defender Publishers). He proves that the ultimate objective of organized enemies who have succeeded in enlisting the support of the United States Supreme Court, is **BLACK SUPREMACY AND SOVIETISM**.

"Their ultimate goal is a Soviet South," says Mr. Kamp, "then a Soviet America." He continues:

"The NAACP instigated and financed the court cases which resulted in the Supreme Court decision making segregation 'unconstitutional.' It instigated and financed the unsuccessful attempt to force Autherine Lucy into the University of Alabama. It is financing the legal defense in the illegal bus boycott in

Montgomery. It is financing hundreds of legal actions and other activities fostering unrest all over the South."

Obviously, Autherine Lucy was not really hankering to study at the University of Alabama because she was engaged at the time and has since married a Texas Negro.

The question that has puzzled many, is how the gap between the Communist Party and the United States Supreme Court could have been bridged. The answer is — *the Jewish Power*. One only needs to read Jewish publications, official reports by the Jewish Anti-Defamation League, the American Jewish Committee and other similar Semitic organizations to be convinced of this fact. The plain truth is that Jews are using Negroes as pawns.

According to their own detailed book titled, "The American Jewish Committee Budget for 1953," they cooperate closely with red Negro groups: "The Civil Rights Department maintains a particularly close liaison with certain general purposes agencies working in the field of civil rights. An example of this is our relationship with the NAACP, which comes to us for assistance in certain matters wherein we have a special competence, and we look to them for aid in solving what we consider to be our mutual problems."

The Jewish idea, of course, is to scramble all races except its own. Its people are continually exhorted to be and remain only Jews. They are ostracized and punished for going outside. They work arduously to force and compel by law, decree, civil rights and other means, incompatible races into close physical juxtaposition.

Through their political power, control of press and other mediums of communication, influence and wealth, genocide convention, secret police and what they call "most advanced methods," they are out to destroy the purity of both the White and Black races.

This gives some idea of the evil combinations the American people now face and one cannot help but wonder how long before the Christian conscience of the Nation will become stirred and the masses aroused.

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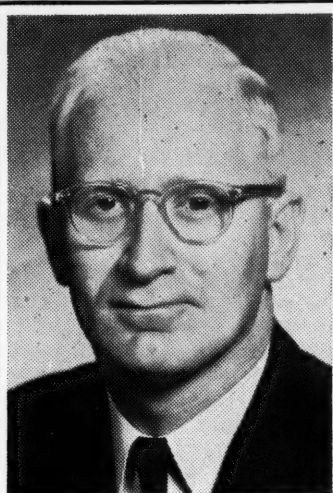
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KENNETH GOFF

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MR. GOFF was at one time a leader in the Communist Party of the United States. His alias, assigned to him by Party officials at the time of recruitment, was John Keats. After several years of active membership, he severed all connections and voluntarily appeared before the House Committee on Un-American Activities to reveal secrets regarding the inner workings of the red mechanism not previously known.

His training for Communist leadership included attendance of schools, directed by Moscow instructors in Milwaukee, Wisconsin and New York City. He was trained in all phases of red warfare, both psychological and physical, for the destruction of capitalist society and Christian civilization.

One course of instruction, taken at the Eugene Debs Labor School, 113 East Wells Street, Milwaukee, was known as "Psychopolitics." This dealt with mental attacks on whole nations through brain washing and the capturing of the minds of masses of people.

Psychological methods were developed for gaining mental control over sufficient numbers, in countries marked for destruction, to assure delivery of their governments to the Kremlin.

Mr. Goff was taught the same system successfully used by Soviet leaders in taking over China and the satellite countries of eastern and central Europe. The plan became further advanced in the United States, during the Roosevelt

and Truman administrations, than many Americans realized.

The Communist attack at mental levels is more deadly, devastating and diabolical than the physical phases of the Kremlin program. The cool, clever, calculated way in which the red conspirators go about the task of dissecting the mass mind of a country, then putting it back together according to a precise formula, reflects the cunning of the fallen Lucifer.

With these facts in mind, the importance of Mr. Goff's book entitled **BRAIN WASHING**, becomes self-evident.

★ ★ ★

MR. GOFF came into possession of the Soviet textbook, translated into many languages and used all over the world, for instructing Communist leaders in the technique of psychological warfare. It contains 16 chapters, in which the Soviet scheme for plowing deep grooves in the mind of mankind, is reduced to a science.

Mr. Goff has done the daring thing of reprinting this course of instruction and packaging it for only \$1.00 ... thereby bringing to light the deepest secrets of the international Communist conspiracy ... putting the startling facts within the reach of everyone.

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He was prompted to take this step (in a spirit of utter self-abandonment) knowing well the risk involved, because of attempts by Washington leftists to put across the "Alaska Mental Health Bill" patterned according to the plan taught inside the Communist Party.

He says: "Because of the drive to introduce Mental Health Bills in every State of our Nation, and the attempt under the Alaskan Mental Health Bill to establish an American Siberia in Alaska where men and women who fight Communism and the hidden government could be incarcerated, and because of the wide use of water fluoridation to deplete mental reserves, and the brain washing of our American boys in Korea, I felt it necessary to publish this secret manuscript of the Communist Party on how to seize a nation by the conquering of the minds of its people."

The big brain and guiding genius who invented the psychological system of brain washing masses of people in a nation, is the Moscow leader, Pavlov. The course of teaching now made available to the American public by Mr. Goff is *Pavlovism* in the raw.

Man is treated as an animal equipped in some mysterious way with a mind and nervous system, analyzed as an individual unit, then placed in a collective climate, finally played upon from the outside and made responsive to ideas which blind him to everything except what his mental masters wish seen. Methods have been devised for deceiving a million as easily as one!

All this is supposed to be very benevolent and humanitarian because the course says, in its recently written and appended Summary:

"The degradation of the populace is less inhuman than their destruction by the atom bomb, for to an animal who lives only once, any life is sweeter than death. The end of war is the control of a conquered people. If a people can be conquered in the absence of war, the end of war will have been achieved without the destruction of war."

Supplementing the course, Mr. Goff includes an opening statement of his own, explaining what the reader may expect when turning the pages of the book ... and also the text of a lecture once delivered by the notorious Beria on "Psychopolitics" before a group of United States students studying revolutionary techniques in Moscow.

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EDITORIALS

SUPREME COURT

THE UNITED STATES Supreme Court, as managed by Chief Justice Earl Warren, is under attack from many directions.

Over 70 bills are now pending before Congress to restrict the Court's power and change the qualification of Justices. These bills range from proposals for new laws to constitutional amendments. Unfortunately, the criticism is justified by the facts.

It can now be stated authoritatively that a short time before his last illness, President Eisenhower had a confidential talk with Warren (whom he appointed to the bench), urging him to "proceed with caution."

Warren is more a politician than a statesman and certainly in no sense a jurist. Testifying recently before the Senate Internal Security Committee, Senator McCarthy criticized members of the Supreme Court as "politicians instead of lawyers." He said: "They don't know what they are doing. They apparently feel that the Court should make laws and not interpret them."

Referring directly to Warren, the Senator continued: "We made a mistake in confirming as Chief Justice a man who had no judicial experience and very little legal experience. His only experience is as a politician."

The Warren pattern is to concentrate more and more power in the hands of the federal Government by whittling away the rights of the States. Professing to be a Christian, a study shows that throughout his political career he has been under the control of Jewish influences. He is an extremely leftist and unquestionably, one of the most dangerous men in public life today.

On April 2nd, the Court destroyed at a single stroke, the sedition laws of 42 States, Alaska and Hawaii. The decision involved the conviction of Steve Nelson, an acknowledged Communist and one

of Moscow's biggest brains in America, on charges of violating the Pennsylvania Sedition Act.

Warren contended in this decision that, "the conclusion is inescapable that Congress has intended to occupy the field of sedition." He was, of course, referring to the Smith Act enacted by Congress several years ago.

It happens, however, that Representative Howard Smith is still in Congress and flatly contradicts the Court's opinion. And, as if to leave no doubt in the matter, he has introduced a bill to trim the powers of the Supreme Court.

The reaction of officials of many States against Warren's move to destroy their sedition laws is the same as that of Attorney General Fingold of Massachusetts, who testified a few days ago before the Senate Internal Security Committee as follows:

"The Supreme Court is legislating in aid of the Communist Party. The result of the decision has been to aid the Communists in our commonwealth. They have boldly come out of the woodwork and from under the rocks and are going to attempt to take over the State unless our power to deal with them is restored."

"We took the law into our own hands when the British came along," Fingold continued, "and unless we have another Shay's rebellion, I see no way to protect ourselves against subversion in Massachusetts."

James F. Byrnes, a former Justice of the Supreme Court, condemns the Court's decision on the question of racial segregation and says:

"On May 17, 1954, the Supreme Court reversed what had been the law of the land for 75 years and declared unconstitutional the laws of 17 States

under which segregated public school systems were established. The Court did not interpret the Constitution — the Court amended it . . .

"An immediate consequence of the segregation decision is that much of the progress made in the last half century of steadily advancing racial amity has been undone. Confidence and trust has been supplanted by suspicion and distrust. The races are divided and the breach is widening. Today this usurpation by the Court of the power of the States hurts the South. Tomorrow, it may hurt the North, East and West. It may hurt you . . .

"The Supreme Court must be curbed. Power intoxicates men. It is never voluntarily surrendered. It must be taken from them."

Senator Eastland, chairman of the Senate Judiciary Committee, says:
"There are some very bad influences in the Supreme Court."

THE PRESIDENT

THE STATE of President Eisenhower's health is a matter of concern to all Americans. That he should be physically incapacitated at this critical time in the Nation's history, is to be regretted. That he needs and deserves the prayers of all Christians, is evident.

His last illness should remind the American people that the man whom they send to the White House ought to be shielded from unnecessary public appearances, particularly social obligations. He should not be forced into the position of a showman. Mr. Eisenhower was stricken during the night, after being compelled to sit for hours at a gathering which included the silly rantings of one Bob Hope.

Washington social life has marred and destroyed the public service of many men who possessed exceptional capacities when elected to office. Those

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In Christ's Love,
Fred Stahl, M.D.

who carry the duties and have the responsibilities of shaping the destiny of the Country, during these days of stress and strain, should be permitted to spend as many evenings at home as possible.

President Eisenhower took office at a time when the national Government had become weakened by years of Roosevelt and Truman corruption, subversion and treason. He faced the task of restoring efficiency and integrity in administration policies on the one hand, and public confidence on the other. No one can deny that he has succeeded to a remarkable degree.

He has made mistakes, but the citizens of the United States know that they have an *honest man* in the White House. And that is more than could be said regarding his two predecessors.

A powerful leftist whirlpool was created at national levels during the years of New Deal domination. Any man elected President would have felt its tremendous pressure. Mr. Eisenhower has too often yielded to it, but before severely condemning him ... let straight-thinking Americans try to imagine what conditions might be like today, had Stevenson won in 1952 (the man who gave testimony as a character witness in the trial of Alger Hiss).

MENTAL HEALTH

ON FEBRUARY 20, 1956, the Interior and Insular Affairs Committee of the Senate began discussions on Senate Bill 2973 which is to provide for the hospitalization and care of the mentally ill of Alaska.

The bill will authorize \$12.5 million for a mental hospital and for a mental health program in Alaska. It will also make an outright gift of one million acres of United States owned land to the Territory of Alaska. Revenue from the sale, or use, of this land is to be used by the Territory of Alaska to finance the Alaskan Mental Health program on a continuing basis.

This bill (or rather, its companion, H. R. 6376) has already been passed by the House. It was approved in the House by voice vote on January 18, 1956.

This bill defines a mentally ill individual as one "having a psychiatric or other disease which substantially impairs his mental health or an individual

who is mentally defective or mentally retarded."

Thus, a mentally ill person is defined as a mentally ill person. This definition puts absolutely no restraints upon the committing officials. They can decide that anybody is crazy.

The Governor of Alaska will be given full authority and responsibility for administering this law. The Governor is a political appointee.

The Alaska Mental Health Act says:

"Any individual may be admitted for care and treatment in a hospital upon written application by an interested party ... if the application is accompanied by a certificate of a licensed physician that ... such individual in his opinion is mentally ill."

What a wonderful opportunity for "an interested party" to get rid of someone who is bothersome to him.

There is something in the Alaska Mental Health Bill which brings it home to all Americans:

"The Governor (of Alaska) is hereby further authorized to enter into a reciprocal agreement with any State providing for the treatment of mentally ill residents of such State by Alaska, each on a reimbursable basis."

This is the provision that has some patriotic groups calling the Alaska Mental Health Act the beginning of an American Siberia.

Psychiatry is a very inexact science. Psychiatrists cannot even tell what normal human behavior is. What, after all, is normal? Does it mean conformity with generally accepted attitudes, ac-

ceptance of generally held opinions? When you strain out all of the fancy language, it does. There is only one way for a psychiatrist to tell whether or not you are crazy: he finds out how closely your thinking resembles that of everyone else.

J. Bracken Lee, the Governor of Utah, has this year refused to pay a portion of his federal income tax on the grounds that part of the money taken away from him in taxes is being used for the unconstitutional purpose of supporting, not his own government, but foreign governments.

There are millions of taxpayers who fudge and lie and dodge about their income tax payments; but Bracken Lee is the only one who honestly and publicly announces that he will not pay a tax which he thinks is unconstitutional.

J. Bracken Lee is the only one out of 160 million Americans who has taken such a stand. Is he insane?

This, then, has become the typical liberal attitude here in the middle of our century of enlightenment: Everyone who does not accept the dogmas of liberalism is crazy. The Alaska Mental Health Act is just another misguided step in the direction of giving this attitude the force of law.

—Dan Smoot
Dallas, Texas

THE EYES OF THE WORLD

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FOREIGN MISSIONS

PREACHING TO PEONS

THIS REPORT is being compiled the morning of June 9th, in the city of Monterrey, Mexico, during a brief interim from missionary exertions. A car will be coming for me in a few minutes. But I wish first to pen this message for the Defender Family while certain experiences are fresh on my mind.

I shall long remember last night's meeting. It was held at a place in the interior called "Cadereyta Jimenez" which has been to us at Wichita headquarters just a name on the map, the location of a small, struggling Defender Church under the leadership of a native Mexican Pastor.

From now on, the words "Cadereyta Jimenez" will mean a great deal more to us. I have been there. I have met the poor, poverty-stricken, forgotten people who live there. I have seen their weather-beaten, upturned faces, marked with sorrow and hard-drawn lines of toil. I have witnessed their ready response to the claims of Christ's Gospel.

Humble people, little people, underprivileged people, whose living standards compare with the lowest to be found on any mission field in the world!

But precious people for whom Christ died, possessing the image of God stamped on every countenance (which image has been marred by sin the same as all other human beings).

I kept this fact in mind while preaching to the audience of approximately 250 persons last night. The response was all that could have been desired. There were 12 public acceptances of Christ at the close of the message. I spoke through an interpreter because their language is Spanish.

These people respond quickly to words of kindness, a friendly smile, a warm handshake, a message from the Scriptures. The audience was made up almost entirely of Defender Christian converts, assembled for our annual conference. Oh, how they sang! The Gospel gives them something to sing about!

We have eighteen Churches, comparatively large congregations in Monterrey and Nuevo Laredo, smaller worship-centers out in interior areas. All eigh-

teen Pastors were in the meeting last night, some coming from distances over mountain and desert trails, on the backs of burros.

Finer, more sincere men I have never met, but everyone showed signs of suffering the pinch of poverty. I was able to put a piece of currency in the hand of each man.

Dr. Ricardo Botello, superintendent of the work, is a talented and respected leader. He presided at the meeting last night and interpreted for me. I publicly presented him with one of the famous Marked Bibles. The ceremony seemed impressive.

The musical instruments consisted of five Guitars and one Tambourin. Three lanterns furnished the light. In preparing for the services, men of the Cadereyta Jimenez congregation had put up poles and placed vines, branches, palm leaves and bamboo for a ceiling.

People sat on stones, tree trunks, logs and wood benches. I preached from John 1:1. The poverty of these Christians is suggested by the fact that the average total weekly collection in our interior churches is about 30 pesos (\$2.40 American money). They have to receive help from Wichita headquarters to survive.

I brought with me a quantity of neat little plaques, produced in bright colors, depicting our Lord in prayer. These I distributed to every man, woman and child. Many will brighten the walls of humble shacks on which there does not hang a single picture.

The memory of last night's meeting will linger with me for a long time to come. I got back to Monterrey after midnight, tired but happy that such important work, had been entrusted to the Missionary Division of the Defenders organization.

★ ★ ★

THERE IS a sense in which the word "Peon," as used in the title of this report, is a misnomer.

The origin of the Peon goes back to the conquest of Mexico by the Spaniards. Conquerors evolved a scheme by which the poor native Indians were forced to do the work of planters, mine operators and others who received large land grants from the government. Mexico is an Indian Country. Spanish culture is an outer layer, something added.

Peons were serfs and slaves, bound for life in servitude, granted only the poorest varieties of food and the most wretched place to live. We are ministering to their descendants.

Yesterday I picked up a copy of Stewart Chase's book on Mexico and the following paragraph caught my eye:

"It is the Indian and not the white that makes Mexico, *that is Mexico*. North of the Rio Grande, the whites elbowed the Indian steadily westward, and Europeans bearing European culture flowed freely into the vacuum. Not more than 300,000 Spaniards ever settled in Mexico, forming only an eddy in a deep constant river of ten or more million Indians."

This is a fact to be borne in mind when considering the best methods to be used in the task of missionary evangelism south of the border. There are vast numbers, astronomical numbers, of poor, precious benighted souls waiting in the deserts and mountains of Mexico for the only message that offers hope, joy and a true purpose in life — the Gospel of the Lord Jesus Christ. We have before us a large, unfinished task.

Driving back to Monterrey last night, I thought of Mark 12:37 (which certainly applies here), "The common people heard him gladly."

—Gerald B. Winrod

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MIDDLE EAST MISSIONS

DR. ROY W. LOGAN, a physician of Corpus Christi, Texas recently toured the Holy Land ... and while in Jerusalem came to know personally Rev. Solomon J. Mattar, superintendent of Defender foreign missionary work in that part of the world. He visited the two Defender Industrial Schools and Bible Institutes (one for girls and women, the other boys and men) and upon returning home wrote Wichita headquarters as follows:

Corpus Christi, Texas
May 24, 1956

Defenders, Inc.
Missionary Division
Wichita, Kansas

Dear Friends:

I have just returned from the Holy Land and a trip through Europe and thought you might like a report on your work as I observed it in Jerusalem. The refugee problem of the Middle East is something that grips the heart and mind of the visitor. The miserable state of these thousands of dispossessed people is difficult to describe. One has to see, to really understand. Those attending your schools have rare opportunities to better themselves by learning a trade and coming into a knowledge of the Gospel.

I want to compliment you first in your choice of a man to head these schools. Mr. Mattar is a loyal Christian and a competent leader.

Second, your choice of a way for reaching the people with the Gospel. The triple method of training hand, mind and heart at the same time, is sure to produce results.

I was greatly impressed with the work going on, particularly in the men's school, not only under the guidance of Mr. and Mrs. Mattar but also the young man in charge of the manual training. He showed me how the work is carried on, the manner in which the Bible is taught, methods used for training students to lead others to Christ, the way prayer meetings are conducted every morning before the tools are taken out — all of which impressed me as being very practical and intelligently handled.

The girl's school was on vacation while we were there, but small groups were meeting with Mrs. Mattar for special instruction. We ordered some of their hand work which will be shipped to you in due time for forwarding to us.

The next day after we had visited the schools, I asked Mrs. Logan (without the subject having been previously brought up), how she would go about starting a mission work in Jordan if it were her responsibility. Neither of us could think of a more effective and promising way of gaining acceptance for the Gospel, than through the type of schools the Defender organization started and is now operating there.

I hope the desires of your heart will be fully realized in the growth and development of these schools.

Sincerely yours,
Roy W. Logan, D.C.

TENSIONS are presently very great in the countries of the Middle East. The Christian cause is feeling the effect. Some missionary societies have closed up their fields. Others are retrenching and bringing missionaries home.

It has often happened during the course of Church history that secular and political developments have retarded the progress of Christian missions. The missionary program has been caught between powerful millstones.

Under such extenuating circumstances, long range planning becomes difficult. Servants of Christ have to go along, on a day-to-day basis, sowing seed, leaving the crop in the hands of the Lord of the harvest.

There have been times when losses resulting from social dislocations were retrieved. On other occasions, injuries have proved permanent. In Red China, for instance, no restoration of missions appears possible in the foreseeable future. When pressures develop, missionaries need to exercise tact and above all seek guidance from above human levels (according to John 16:13).

Arab countries are today disturbed by the invasion of "expansionist Zionism." Since Christian missionary programs originate for most part in the United States and Great Britain, and since these countries threw their influence on the side of the Jews, a barrier to missions has developed. Surface dislocations, now apparent, result from disturbances at deep racial and political levels. The cause of Christian missions in the Moslem world is being subjected to pressure.

The situation calls for common sense, prayer and a sincere demonstration of the love motive inherent in Christ's true missionary program. "Love never faileth."

★ ★ ★

DEFENDER READERS are asked to remember that seven major lines of missionary work have their seat and source at the Wichita headquarters — the Middle East, Mexico, Puerto Rico, the Dominican Republic, West Africa, American Spanish Churches, and Jewish Missions. There are other branches, but these constitute the main stem. The only means of financial support is free-will offerings sent by readers of the Defender Magazine.

Among the last things Jesus said, prior to His departure was, "Go ye into all the world and preach the Gospel to every creature." There are many ways to go with the Gospel. Some go in person as missionaries. But the task of others is equally important — who, remain at home, and go through intercessory prayer, tithes and offerings.

It is hoped that the offering blank, provided below, will be used this month by a large number of Christian stewards.



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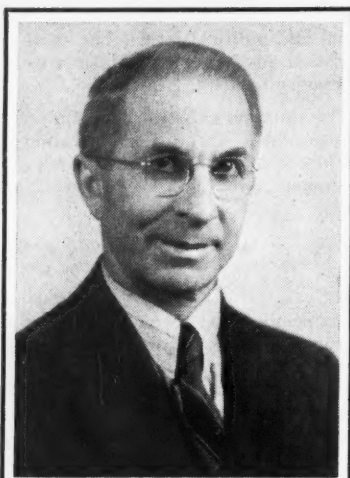
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BOOK REVIEWS



HERBERT H. WALLER

FAMOUS HISTORICAL PLACES

Herbert H. Waller ... Meador Company, cloth binding, 325 pages, Price \$2.50.

MR. WALLER has traveled all his life. Since boyhood he has taken trips north, east, south and west. History is his hobby.

The purpose of this book, as stated by the publishers, is to help "Americans see the United States through the eyes and the camera of one who has been there, without leaving their own fire-sides." Pictures and stories of 122 historical shrines are presented. Equipped with pen and camera, Mr. Waller visited each of these places and wrote on-the-spot accounts. His literary style is captivating. The pictures are as nearly perfect as could be desired.

Mr. Edward K. Meador, president of the company that published the book, says:

"Mr. Waller tries to present in pictures and words the famous historical places in these United States that make the reader proud of his native land. One could hardly read this book and look at the pictures without becoming a better American. It is *not* a book of local interest. It is a book that takes in the whole United States."

The 122 shrines visited, photographed and sketched include:

Plymouth Rock, Oldest House of St. Augustine Florida, Park Street Church of Boston, Mt. Vernon on the Potomac, Minute Men Monument at Concord, Valley Forge, Independence Hall, Betsy Ross House in Philadelphia ...

The White House, the Washington Monument, Francis Scott Key House in Washington, D.C., the Hermitage near Nashville, Gettysburg, Lincoln's Birthplace, Lincoln's Tomb, the Alamo, Old Mission at San Gabriel, California, Old Faithful in Yellowstone, Yosemite Falls ...

Mt. Rushmore Sculpture of the Black Hills, Mammoth Cave, Niagara, "My Old Kentucky Home" at Bardstown Kentucky, Edison's Laboratory of Dearborn Michigan, Garfield's Tomb, McKinley's Tomb, Longfellow's Home, Dwight L. Moody's Birthplace ...

Mormon Temple, Fort Ticonderoga, "Little Brown Church" near Nashua Iowa, Hoover Dam, Carlsbad Caverns, Royal Gorge ... and 88 other sites.

Your reviewer decided to let the book fall open without regard to selection ... and it opened to page 83, the contents of which are reproduced below to illustrate the Waller method of presentation:

"FORT MCHENRY, BALTIMORE: Baltimore is often called the Star Spangled Banner City. On Chesapeake Bay, its waterfront, stands the famous Fort McHenry. Its big guns frown over the waterfront today as they did in the days when Baltimore became the birthplace of our national anthem, 'The Star Spangled Banner.' The Key Memorial stands guarding the Fort.

"After burning the city of Washington in August, 1814, the British fleet sailed up Chesapeake Bay and opened a terrific bombardment on Fort McHenry early on the thirteenth day of September,

1814. Throughout the day and night shot and shell rained unceasingly upon its ramparts.

"A young attorney, Francis Scott Key, had been detained after boarding one of the British ships with a flag of truce for the purpose of obtaining the release of a friend of his, Dr. Beanes, who had been previously captured. Key was compelled to remain on board during the bombardment of Fort McHenry. He watched throughout the night with intense anxiety. As the firing suddenly ceased at the early dawn of the following day, he was anxious to see whether the Stars and Stripes or the flag of the enemy waved over Fort McHenry. As the light of day came, he saw that 'our flag was still there.'

"When Francis Scott Key saw the Stars and Stripes still flying over the ramparts of Fort McHenry in the early dawn, he was inspired to jot down on the back of an envelope the patriotic words which became the immortal words of our National Anthem.

"Among the other famous historical places in Baltimore is the Flag House, where Mary Pickersgill made the flag that waved over Fort McHenry during the bombardment. There is, also, the famous old Shot Tower built in 1828; the Francis Scott Key Monument; and the towering marble shaft erected to General George Washington in 1875."

★ ★ ★

HERBERT H. WALLER is an Iowan by birth. At college he majored in journalism, developing powers of observation and judgment as to what holds most general human interest. As a lover of history, he wanted to see landmarks and visit places which contributed in a large way to shaping the nation's destiny ... and he wanted to share with others the information and inspiration gleaned.

A resident of Fort Dodge, Iowa, he has contributed many exhibits to the Webster County Historical Museum. He has in years past held positions in the state government of Iowa. It is easy to understand why a constant demand exists for his writings in press and publishing areas of the United States.

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LUTHER'S DEVOTIONS AND PRAYERS

Translated by Dr. A. W. Kosten ... Baker Book House, cloth binding, 115 pages, price \$1.50.

DR. KOSTEN, Pastor of the First Presbyterian Church at Ridgefield Park, New Jersey, translated these 52 devotional messages and prayers into modern, readable English from the German in which they were originally written by the great Reformer. They have been described as possessing the "timelessness of truth and the directness and forcefulness which characterized the author."

There is a devotional message and a prayer, based upon some passage from the Psalms, for each of the 52 weeks of the year.

To understand the source of the spiritual power that radiated from Martin Luther's personality, one must become acquainted with him as a man of devotion. He sought the face of Christ eagerly, prayed fervently and feasted constantly on the Scriptures. Even in the busiest periods of the Reformation, he averaged two hours of prayer daily.

Dr. Kosten kept in mind today's problems while choosing the portions of Luther's writings to be translated, preserved and published. They are spiritual gems, rich in comfort, counsel, admonition and inspiration.

"I have used liberty as a translator in making Luther speak English," says Dr. Kosten. "Some of this material has never before been translated. My hope is that the great Head of the Church may use these devotions to accomplish the purpose envisioned in Luther's own prayer, 'Dear Lord, strengthen and increase thy faith in us; Amen.'"

WORSHIP AND DEVOTIONAL SERMON OUTLINES

Al Bryant ... Published by Zondervan's, cloth binding, 125 pages, price \$1.50.

MR. BRYANT has written and edited a number of books of sermons and sermon outlines, but none more useful than this one promises to be ... for the busy pastor, teacher, group leader or some other Christian worker who may be called on, perhaps without advance notice, to deliver a talk. These predigested messages, in outline form, are exactly what the title states, *worship and devotional*.

There are 115 in the group, indexed and ready for use. Thirty-seven are based on Old Testament texts; 67 are from the New Testament, and the bal-

ance classified as Miscellaneous. Some are concise and compact. Others are detailed and descriptive.

Take, for instance the one on the 42nd Psalm presented in four divisions, a masterpiece of condensation. David is shown as Pouting, Psalm 42:1. Pouring, verse 4. Pouting, verse 5. And Praising, verse 11.

An example of detailed discussion is noted in a lengthy outline on the subject, "A New Creature." The text is II Corinthians 5:17. Following an introduction, there are five topics or headings, each of which are broken down into five subdivisions, making a total of 25 major thoughts developed.

The two above outlines suggest what the reader may expect. In selecting and arranging these seed thoughts for messages devoted to worship and devotion, Mr. Bryant kept three considerations in mind—Practicality, Usability and Bible Soundness. He did his work well!

THE WORLD'S GREATEST NAME

Rev. Charles J. Rolls ... Published by Zondervan's, cloth binding, 190 pages, price \$2.50.

THE AUTHOR is one of the truly great Bible students and teachers of our generation. He went to India in missionary service as a young man, became Dean of the New Zealand Bible Training Institute in 1920, came to the United States ten years later and accepted various teaching positions, after six years went to Australia where he founded and became Dean of the Sydney Bible Training Institute.

Mr. Roll's mastery of languages is reflected in these pages, devoted to exploring the meaning of the various names by which the Lord Jesus Christ is known in Scripture. He says: "Loftier and lovelier than all leaders, more durable and desirable than all dignitaries, the Son of Man bears a Name that is above every name."

The superlative character of Christ is suggested by the names attached to Him in the Old Testament prophetically, and in the New Testament currently. When properly defined, they leave no question as to His deity and worthiness to accept adoration and receive worship.

"Christ surpasses all other worthies that have gone before, both in His primal glory and personal mediative grace," says Mr. Rolls. "He incorporates in His matchless character the combined qualities of sympathy, sufficiency, and superiority to a degree of perfection difficult for our minds to comprehend."

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SUNDAY SCHOOL

LESSON NUMBER ONE

July 15, 1956

THE SAVIOUR OF THE WORLD
John 4:39-42; Hebrews 2:9 to 5:14.

MEMORY TEXT: "Being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:9.

The general plan and pattern of the lesson is as follows:

- The first revival mentioned in the New Testament takes place in Samaria. John 4:40-41.
- Samaritans proclaim Christ the Saviour of the world. John 4:42.
- God is so good and human nature so bad that a mediator is required. Hebrews 4:14-16.
- Christ's unique ministry of reconciliation. Hebrews 2:17.

(1) THE KEY WORD OF THE LESSON IS "RECONCILIATION."

Today's lesson shows that the Lord Jesus Christ is not only a competent and willing Saviour, but One who knows our problems from personal experience. He has lived on this earth and understands life at our levels. He was tempted "in all points . . . as we are, yet without sin" and can therefore sympathize with us.

The word "feeling" in Hebrews 4:15 comes from the root term *sunpatheo* which means "to suffer with" another person, implying more than a mere knowledge of human infirmity. It suggests the idea of common experience in facing and dealing with the "infirmities" of life — the moral and physical weaknesses to which human nature is heir. The true Christian is never alone. There is One at his side who understands.

God is so good and human nature is so bad, that direct approach is impossible. There must be a mediator, a go-between, a bridge to cover the gap. "In short," says one writer, "men need a Helper who will bring God to them and bring them unto God." This is the underlying fact of Christ's priestly office.

After completing His earthly mission, Jesus entered God's rest, into which He will bring His people, according to Hebrews 3:11 to 4:13. The "rest of God" refers to future heavenly blessedness, the consistent expectation of the believer. The word "reconciliation" is used to convey the work of Christ in bring-

ing God and man together, Hebrews 2:17.

(2) THE KEY VERSE IS JOHN 4:42.

"This is indeed the Christ, the Saviour of the world."

Jews hated the Samaritans, but Jesus loved them. The story of the Good Samaritan leaves no doubt regarding His sympathy for these despised people. Jews traveling from Galilee to Judaea would go a long distance out of their way, crossing the Jordan and walking up the eastern side of the tortuous stream, rather than contaminate themselves by setting foot on Samaritan soil.

The wonderful experiences in Christ's ministry, described in the fourth chapter of John's Gospel, occurred in Samaria, starting at Jacob's well near Sychar where He gave a woman the fullest definition of God ever to fall from His lips. John 4:24. A revival broke out in the community, the first recorded in the New Testament.

Dr. F. A. Noble says: "Just this one woman had brought all this about. She had brought it about for the reason that she herself had been radically changed in character by the power of Christ, and filled with a high enthusiasm for souls. She was in dead earnest. Her acquaintances and neighbors understood and felt it. They knew what kind of woman she had been. They knew what kind of woman she had come to be. If the transformation in her had not been real and complete, she would have had no influence for good. Morally and spiritually she had been reconstructed."

It was under these circumstances that the words of our key verse were spoken.



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While the name "Saviour" in reference to Christ was announced by the angels (Luke 2:11), and used often by the apostles (Ephesians 5:23, II Timothy 1:10, II Peter 1:1, etc.), the full title, "the Saviour of the world," is found only one other time in the New Testament, in I John 4:14. The title implies that the whole world needs saving.

(3) THE KEY FACT: THE BOOK OF HEBREWS SHOWS CHRIST TO BE SUPERIOR.

It is significant to note that the three great apostles, Peter, John and Paul, testify to Christ's sinless character, as does the writer of the book of Hebrews. See I Peter 2:22, I John 3:5 and II Corinthians 5:21.

Had our Lord been capable of sinning, He could not be the Saviour of sinners. He is the only Being ever to live on this earth without breaking one of the Ten Commandments.

Peloubet's Sunday School Notes says: "He is the only one from birth to death without sin, eleven million minutes in which He never had an evil thought, never entertained an evil desire, never said an evil or untruthful word, or ever did anything which He had to confess as a sin to God. Mohammed confessed his sins every day to God. The Lord Jesus Christ had no sins to confess."

LESSON NUMBER TWO

July 22, 1956

A CLOUD OF WITNESSES
Acts 2:44-47;
Hebrews 10:19 to 13:8.

MEMORY TEXT: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Hebrews 12:1.

The general plan and pattern of the lesson is as follows:

- God's Hall of Fame. Hebrews 11.
- Faith, the potent, preserving, driving force of the Christian program. Hebrews 11:1-3.
- The Christian life compared to running a race. Hebrews 12:1-2.
- Our responsibility to the ages. Hebrews 10:23.

(1) THE KEY WORD OF THE LESSON IS "FAITH."

We come now to the last of three lessons based primarily upon selected pas-

sages from the book of Hebrews. The first two dealt with Jesus as the Son of God and Saviour of men. This one deals with the great company of believers who bear His name and follow in His train.

A person finds satisfaction and healthy pride in being part of something worthwhile. The word "we," as used in our present study refers to the spiritual aristocracy of the ages, the people of our times everywhere and of other days across the years, through whom God has worked and is now working, to accomplish His redemptive purpose in the world.

"Now faith is the substance of things hoped for, the evidence of things not seen." This condemns the silly slogan that, "seeing is believing." The realities of life are *unseen* and must be accepted in faith. We see a world of outer effects. We deal with causes only through faith.

Every fact science has proved in the visible is linked to a mystery in the invisible that science cannot prove. Biology tells about life, but the most powerful microscope cannot make life visible to the natural eye. The word "life" wanders through science without a definition.

Today's lesson includes "God's Hall of Fame," the eleventh chapter of Hebrews containing a series of pen portraits, thumbnail sketches of great saints, who geared themselves to faith and believed without seeing. The story of these epoch-making victories is *not* an author's dream. It happens to be history.

(2) THE KEY VERSE IS HEBREWS 12:1.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight ... and run the race ..."

The writer of the book of Hebrews understood the game of ancient Greece and in this passage used an athletic metaphor, depicting the Christian life as a race.

During training, runners wore weights strapped to their ankles. These were removed before the race, giving participants ease, grace and a sense of lightness of feet, on the track. Carnal

and worldly lusts whether from within or without, that would impede the heavenly runner, are to be laid aside.

The "witnesses" answer to the spectators attending Grecian games, seated in a semicircle amphitheater, looking down upon the contestants. In like manner, the Christian has a responsibility to the saints of ages past, to imitate them and run successfully, seizing the crown and gaining the laurels of victory.

The opening words of the next verse are important: "Looking unto Jesus the author and finisher of our faith." Dr. Gregory Mantle says: "The chief source of inspiration for the true athlete-temper, the mightiest stimulant to steadfastness and hardihood, is an upward glance at Jesus and His glorious example."

(3) THE KEY FACT: CHRISTIANS MUST PRESERVE AND PROMOTE THE FAITH OF THE FATHERS.

The astronomical number of "witnesses" of the Christian faith who have come marching down the centuries, will never be known. They have kept step, believing alike on the major doctrines of the faith, an unbroken line of splendor, centuries long, with recruits forever falling in at the end of the march.

Dr. F. B. Meyer says: "These persons were of every age and temperament: shepherds, statesmen, prophets, prime ministers, psalmists, poets, chieftains, women martyrs — but they are all trophies of faith. The variety is extraordinary, but the unity is undeniable. The beads are many, but there is one golden thread uniting them all. There is no kind of need, trial, persecution, or experience for which faith is not the sufficient answer. It is the master key to every lock of difficulty."

Let it be remembered that the chain of the faithful is centuries long and has never been broken. The truth of God, manifested through the saints has survived "dungeon, fire and sword." Shall the chain break with us? God forbid.

"A father, seeing his son off for college, said to him, 'Bill, never forget who you are.' It is good advice; we Christians need it. Too often, we forget who we are, and who and where we come from."

—Dr. Frank S. Mead.

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LESSON NUMBER THREE

July 29, 1956
SUFFERING FOR
CHRIST'S SAKE
Acts 12:1-5; I Peter 1: 4:12 to 5:14.

MEMORY TEXT: "Casting all your care upon him; for he careth for you." I Peter 5:7.

The general plan and pattern of the lesson is as follows:

- The source of the Christian's troubles in this life. I Peter 5:8-9.
- Trials are often blessings in disguise. I Peter 1:7-8.
- Eternal rewards await the righteous. I Peter 1:4.
- The resurrection as a source of power and strength in this life. I Peter 1:3.

(1) THE KEY WORD OF THE LESSON IS "TRIAL."

Peter was concerned about the suffering of the saints, their trials and tribulations, persecution and perseverance. Because Satan is the god of the present age, the natural environment of the believer is unfriendly. Solomon spoke of the Church prophetically as a "lily among thorns." Peter was thinking and writing about ways and means for preserving spiritual morale, despite pressure.

He indicted Satan as the source of the trouble. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith."

Dr. K. S. Wuest says: "Satan was originally the most powerful and wise angel God created. He still retains much of that power and wisdom, as a glance down the pages of history and a look about one today, will easily show."

"Whom resist," says Peter. Friction develops strength. Resistance builds muscle. And so, he continues, "Beloved, think it not strange concerning the fiery trial which is to try you ... But rejoice ..." I Peter 4:12.

An army chaplain tells of being stationed on tiny, 160-acre Johnston Island

in the middle of the vast Pacific during the last war. He developed the favorite sport of diving for shells and searching for pearls in the clear waters of the lagoon.

At first he found no pearls because his interest centered only in large, beautifully shaped shells. They were always empty. Finally an old native explained that pearls were found only in smaller, misshapen, injured shells.

"Sure enough," says the chaplain, "the first misshapen shell I opened produced a pearl. It had been formed when a grain of sand began irritating the oyster on the inside. To ease the trouble, the same particle became coated with a smooth pearl. Only wounded oysters produce pearls."

"So it is in life. Trials, hard knocks, and rough paths may cause scars, but proper attitudes within will wrap a coating of love around the irritations and produce rare jewels of character and life."

"Stedfast in the faith." Steadfast is a military term. Paul used it in Colossians 2:5 when he said, "beholding your order," meaning "beholding your solid front or closed phalanx." A Greek phalanx was a body of heavy-armed infantry formed in ranks and files close and deep. The words "in the faith" refer to the Christian's special military equipment by which he resists Satan through the exercise of supernatural power.

(2) THE KEY VERSE OF THE LESSON IS I PETER 1:4.

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Peter repeatedly referred to the future hope and heavenly assurances of the Christian, as if to relieve present pain and pressure by getting the mind on something higher and better. He also brought the doctrine of rewards into focus, assuring those who remained steadfast that they were accumulating eternal assets "more precious than gold at the appearing of Jesus Christ."

An inheritance, in the sense Peter

used the word, is "something you have coming."

Tarbell's Guide says: "It is the fellowship of Christ, the pure and eternal fellowship of a Saviour. It is a transforming power which Peter has felt in his own experience. It is a power that cannot fade, or perish, like the flowers in the fields of Palestine. It is more like the unfading flowers of Paradise. It is, indeed, 'reserved in heaven' for all of us. Some fine day, through faith in the salvation He has brought us, we shall inherit this."

The Greek word translated "fadeth not away" is *amarantos*. In Grecian mythology, the *amarant* was an imaginary flower that never died. Peter took this pagan concept and flooded it with a wealth of true meaning.

(3) THE KEY FACT: PETER BANK-ED ON THE RESURRECTION.

"God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

This is the temperamental, unstable Peter of many ups and downs who once denied the Saviour and then stepped out into the darkness to lament his cowardice in tears of bitterness. This is the Peter who watched in agony the death of his Lord and helped take the body down from the Cross. The Peter who returned to the fishing nets of Galilee, only to find his risen Lord there. Now a changed man writing an Epistle, a

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different man, a new man, a man of stability.

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LESSON NUMBER FOUR

August 5, 1956

APPLIED CHRISTIANITY

Luke 2:40-52;

I Peter 2:1-3; 4:1-11; II Peter 1.

MEMORY TEXT: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." I Peter 1:13.

The general plan and pattern of the lesson is as follows:

- A. The Christian appetite for things spiritual. I Peter 2:3.
- B. Christian growth to maturity in Christ. I Peter 2:2 & I Peter 4:1.
- C. Practices which act as inhibitors to Christian growth to be sternly avoided. I Peter 2:1 & I Peter 4:3-5.
- D. The growing Christian can know the mind and will of God. I Peter 4:1-2.

(1) THE KEY WORD OF THE LESSON IS "GROW."

Today's lesson makes demands and imposes disciplines upon the Christian. True followers of Christ will be different from their unconverted associates. Peter's writings were designed to help promote spiritual growth. He wanted to see the Christians, reading his letters, reach maturity.

The idea of food, for growth, was suggested. It was assumed first that they had "tasted that the Lord is gracious." As newborn babes in Christ, they would "desire the sincere milk of the word, that ye may grow thereby." Grow, develop, attain maturity in Christ!

Many of the newborn babes lived in pagan surroundings. Sinful practices were in evidence on all sides, to be sternly avoided, as inhibitors to Christian growth. Five such practices are listed in I Peter 2:1.

The late Dr. Maltbie Babcock, distinguished Presbyterian pastor of New York, was approached by a physician member of his congregation and warned to take a rest. Dr. Babcock was working too hard. The physician advised periods of relaxation, and one day sometime later, handed him theater tickets, saying: "Take these, you need the recreation of going to see this play."

His pastor looked at them, and seeing it was the kind of entertainment in which he could not conscientiously indulge, said kindly: "Thank you, but I can't take them. I can't go." "Why not?" the physician asked. "You're tired and need entertainment."

Dr. Babcock replied: "Yes, I am tired, and do need recreation. But, doctor it's this way. You're a physician and surgeon. When you operate you scrub your hands meticulously until you are especially clean. You wouldn't dare operate with dirty hands. Well, I'm a servant of Christ. I deal in souls. I wouldn't dare do my work with a dirty life."

The lesson is plain. It applies to every Christian, not just to ministers. The New Testament standard demands holy living, "unspotted from the world."

(2) THE KEY VERSE IS I PETER 4:7.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

The word "sober" projects itself because the study for today is featured as a temperance lesson. It would be reading more into the verse quoted above, than is actually stated, to accuse Peter of saying that the end of the world (or age) was at hand, and missing the date. There is nothing in the context to support such an interpretation.

He was speaking of great climaxes in Christian experience and said the way to meet them was by being serious and sober, watchful and prayerful, in word, thought and deed.

(3) THE KEY FACT: THE TRUE CHRISTIAN WILL STRIVE TO SQUARE HIS LIFE WITH THE WILL OF GOD.

Peter speaks of "the will of God" as something the spiritually-minded follower of Christ can readily discern. Orientation in the divine will is to be desired above everything else in this life. To achieve this, Peter says, "arm yourselves likewise with the same mind" that was in Christ. A well-known Bible expositor interprets this passage as follows: "You must fortify yourselves with the same inner attitude that He must have had."

Tarbell's Guide says: "Once you have that (the inner attitude of Christ), you will no longer spend your time indulging your physical nature, but in doing the will of God. Quite a reform! For, admit it or not, most of us spend most of our time 'indulging the flesh' — not necessarily in a low sense, but in the sense that we spend most of our waking hours providing ways and means for physical comforts and even luxuries."

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LESSON NUMBER FIVE

August 12, 1956

COMRADESHIP OF BELIEVERS

John 13; I John 1 to 2:17;
II John; III John.

MEMORY TEXT: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7.

The general plan and pattern of the lesson is as follows:

- A. Jesus explains the law of service. John 13:2-16.
- B. John teaches the deity of Christ. I John 1:1-3.
- C. John condemns those who deny the deity of Christ. II John 7.
- D. John explains the basis of true Christian fellowship. I John 1:7.

(1) THE KEY WORD OF THE LESSON IS "FELLOWSHIP."

In the light of recent lessons, it is fitting that attention now be given to the fellowship of believers. The finest fraternal feelings known to man exist between the true followers of Christ. His love, in their hearts, is indeed the "blessed tie that binds."

The synoptic Gospels give an account of the Last Supper, but only John describes the events that preceded it. The love of Christ and spirit of humility toward His friends, noted in the foot washing scene, illustrates the unselfish attitude which should prevail among all believers.

Feet washing was literally a slave's task. In the larger houses there was usually a slave whose special business it was to wash the feet of guests with cooling water when they arrived heated and dusty. The Lord of glory, conscious of His deity, placed Himself in the posi-

tion of a slave in order to seal to our thinking the great truth that "whosoever will be chief among you, let him be your servant."

(2) THE KEY VERSE IS I JOHN 1:1.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."

John started his Gospel by speaking of Christ as the Word. He began his First Epistle by referring to Him as the Word of Life. This Word, he tells us, was God dwelling in a human body.

"Which we have seen with our eyes." The verb *to see* means "to behold intelligently so as to grasp the meaning and significance of that which comes within our vision." The reference to touching the divine Saviour connects with Luke 24:39.

We think of John as gentle, kind and meditative, but in his second letter he is furious with detractors from Christ's deity. His polemics are aimed at the Gnostics, a strange lot who professed superior wisdom, but denied that Christ was God come in the flesh. John denounced them as "a deceiver and an antichrist."

(3) THE KEY FACT: TRUE CHRISTIANS ARE UNITED IN CHRIST.

"We have fellowship one with another." The true Church, the born again believers of the world collectively, is an organism, rather than an organization. They share the same uncreated, eternal life. They are *one* in Christ. No organism can exist without blood, which is the carrier of life throughout the body. Hence the words: "And the blood of Jesus Christ his Son cleanseth us from all sin."

There is no place among believers for the sort of thing described in Tarbell's Guide: "A prominent writer on theological subjects said recently of an equally prominent theologian who happened to disagree with him on minor points, 'If that man walked into a restaurant in which I was eating, I'd walk out.'"

Dr. E. F. Haight says: "'Birds of a feather flock together.' This very old saying expresses an important truth about the Christian life. The many Christians in a given group like a church or convention represent a wide variety of persons. Indeed, each one is an individual. Yet the relation of each to Christ makes all Christians of the same Christian 'feather.' Christians promote and develop their fellowship by doing things together 'in Christ Jesus' — worshiping, praying, studying the Bible, bearing witness, combining resources, sharing in mutual burden bearing."

Light and *love* are figures used throughout I John as descriptive both of God and of fellowship with Him and, through Him, with one another. Every one of us, all through life, is on the hunt for companionship and comradeship with Something or Someone; it is an intangible thing, hard to describe, but it is there. We want the company of a kindred mind, the fellowship of the best and highest in life. Many have found that fellowship in a common faith in Christ, and in a sharing of His love. He has been the *light* that has guided us and the *love* that has inspired us; nowhere else, among all men, have we found such light and love.

They questioned my theology,
And talked of modern thought:
Bade me recite a dozen creeds —
I could not as I ought.
"I've but one creed," I answer made,
And do you want another:
I know I've passed from death to life
Because I love my brother."

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FROM PAGE 2.

ings, that 'except the Lord build the house, they labour in vain that build it.'

"I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests; our project will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom and leave it to chance, war, conquest.

"I therefore beg leave to move:

"That hereafter prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

And from that moment they began to make progress in the framing and adoption of that fame-crowned document, which Gladstone asserted was, "The greatest piece of work ever struck

off at a given time by the brain and purpose of man."

There were men in the Constitutional Convention who refused to sign the immortal document. Alexander Hamilton was the only man from the State of New York who signed it, but those who refused have all long since been forgotten. The men who refused to sign the Constitution were urging the inclusion of popular fallacies that are as old as Methuselah and played their part in the downfall of Greece, Rome and other countries. And the same old fallacies, during recent years, have been advocated by modern demagogues in this Country as new panaceas.

When the men who favored these socialistic nostrums learned that they could not appeal to the reason of the men who wrote and signed the Constitution, they tried to appeal to their fear, and they said, in effect, "Unless you write into this Constitution some popular fallacies to fool and please the people, the Constitution will never be adopted."

GEORGE WASHINGTON

George Washington had taken no part in the discussion of the Convention up to that time, but when he heard that

statement he rose from the President's chair and in tones of suppressed emotion, said: "It is too probable that no plan we propose will be adopted; perhaps another dreadful conflict is to be sustained; if, to please the people, we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hands of God."

Professor Fiske has well said that those words ought to be written on the walls of every legislative hall, state and national, in this Country, and ought to be carved upon the walls of every convention room where people meet to write a platform or adopt a resolution or nominate a candidate. It is illustrative of the type of reasoning that prevailed in the Constitutional Convention.

Those men were not trying to follow the crowd; they were trying to mold public opinion and give the people what they needed. The great difficulty during recent years is that we have had crowd-followers instead of statesmen who were leaders. The crowd does not want to be followed; it wants to be guided; and the great men, the men who have molded public sentiment, frequently have had to stand in the minority for a time. But history points to these men finally as the ones who molded public opinion

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and who stood for what they believed to be right.

George Washington wrote to Governor Trumbull of Connecticut: "I can almost trace the finger of Divine Providence through those dark and mysterious days which first led the colonists to assemble in Convention, thereby laying the foundation for peace and prosperity, when we had too much reason to fear that misery and confusion were coming too rapidly upon us."

In his Farewell Address, he said, among other things: "Of all habits and customs leading to political prosperity, religion and morality are indispensable supports. It is substantially true that virtue or morality is a necessary spring of popular government."

Alexander Hamilton exclaimed: "The sacred rights of mankind are not to be rummaged for among old parchments or musty records. They are written as with a sunbeam in the whole volume of human nature by the hand of Divinity itself."

Again, he said: "A nation without a national government is in my view an awful spectacle. The establishment of a Constitution in time of profound peace by the voluntary action of all the people is a prodigy. It is impossible for the man of pious reflection not to perceive in it, a finger of that Almighty hand which has been so frequently and signally extended to our relief."

"IN GOD IS OUR TRUST"

Into our national anthem, "The Star-Spangled Banner," Francis Scott Key wrote: "And this is our motto, 'In God is our trust,'" and we have written that motto, substantially, upon the coins that we circulate in our Country.

In the "Battle Hymn of the Republic," Julia Ward Howe wrote these beautiful lines:

Mine eyes have seen the glory
Of the coming of the Lord. ...
In the beauty of the lilies,
Christ was born across the sea,
With a glory in His bosom
That transfigures you and me;
As He died to make men holy,
Let us die to make men free;
While God is marching on.

Glory! glory, hallelujah!
Our God is marching on.

Samuel Francis Smith wrote as the closing verse of our inspiring national hymn:

Our Fathers' God! to Thee,
Author of Liberty,
To Thee we sing!

Long may our land be bright
With Freedom's holy light;
Protect us by Thy might,
Great God, our King!

MCKINLEY'S TRUST IN GOD

In opening his inaugural address, William McKinley said: "Invoking the guidance of Almighty God, our faith teaches us that there is no safer reliance than upon the God of our fathers, who has so singularly favored the American people in every national trial and who will not forsake us so long as we obey His commandments and walk humbly in His footsteps."

And in closing, he added: "I will, to the best of my ability, preserve, protect and defend the Constitution of the United States. This is the obligation I have reverently taken before the Lord Most High. To keep it will be my single purpose, my constant prayer."

In his last public address, at Buffalo, he said: "God and man have linked the nations together."

Then, as he stood there extending the hand of friendship to his assassin and received two bullet wounds in return, the scene enacted more nearly approaches the spirit of the Crucifixion than any event in history with which I am familiar. When the crowd would rush to do violence to his destroyer, in the divine spirit of forgiveness he said: "Let no man hurt him." And, forgetting self and remembering his invalid wife, he said: "Break the news gently to her."

Then, during the last days in the death chamber, he murmured: "Raise my pillow a little, so that I can look out at the green grass, the green trees and the flowers. How beautiful God has made them!" And at the last hour his words: "It is His way; His will, not ours, be done," caused the nation to stand with uncovered heads and sing his favorite hymn: "Nearer, My God, To Thee."

And so, if space permitted, we might go on and cite many other evidences of God in American history, and other sentiments worthy of quotation.

SPIRITUAL JEWELS

I yield to no one in my respect and admiration for the marvelous achievements in commerce, science and invention that have been made in the recent past, but if the American people were required to choose between wiping them all out or crushing out these spiritual jewels in our history, I would say, hold fast to these jewels, for in my judgment this element of religious faith, more than anything else, has been responsible for giving us the undisputed leading place among the nations of the world.

★ ★ ★

MAY GOD GIVE us the spiritual knowledge and conscience to pray: God forgive us for our follies and blindness;

Help us to abandon the hypocrisy of popular fallacies;

Give us a thorough understanding of the Constitution;

Save us from demagogism, that we may return again to reliance upon Divine Providence;

Grant us renewed faith in the Word of God;

Imbue us with common sense and common honesty in safeguarding this glorious Republic;

Reveal to us a comprehensive appreciation of the marvelous heritage bequeathed to us by the founders and guardians of the Republic;

Guide us that we may administer our government as a continued blessing to the American people and a beacon light to all the other governments of the world.

—Harry F. Atwood.

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If a man is not familiar with the Bible, he has suffered a loss he had better make all possible haste to correct.

—Theodore Roosevelt.

If we abide by the principles taught in the Bible, our Country will go on prospering and to prosper.

—Daniel Webster.

I have for many years made it a practice to read through the Bible once every year; it is an inexhaustible mine of knowledge and virtue.

—John Quincy Adams.

There is no solid basis for civilization but in the Word of God.

—Daniel Webster.

The best way for the eradication of error is to publish and practice truth.

Christ is the great central fact in the world's history; to Him everything looks forward or backward.

—Charles H. Spurgeon.

Of all the systems of morality, none appears so pure to me as that of Jesus.

—Thomas Jefferson.

A Church member may dwell in sin's garden, but he will only find thistles to satisfy his hunger.

—J. Harold Smith.

The Christian faith offers peace in war; comfort in sorrow; strength in weakness and light in darkness.

—Walter A. Maier.

The Christian life is a reproduction, not an imitation, of the life of Christ.

Harvey H. Springer.

Are we enlightened? Let's show it. Christians, let's show it!

—Lawrence Reilly.

I always have had, and always shall have, a profound regard for Christianity.

—Henry Clay.

Unless we have within us that which is above us, we will soon yield to that which is about us.

—F. Lincicome.

If nine-tenths of you were as weak physically as you are spiritually, you couldn't walk.

—Billy Sunday.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.

—Pascal.

Money is a good servant, but a poor master.

—D. Bouhours.

Money is not required to buy one necessity of the soul.

Beware of the Christian with the open mouth and the closed pocket book.

Better to give the "widow's mite" from the heart than a king's ransom for show.

One reason we have so many pennies in the Church collection is because no other coin is smaller.

Some people give according to their means and others according to their meanness.

Not what we gain, but what we give, Measures the worth of the life we live.

"The Lord loveth a cheerful giver," until he brags about it.

No one ever got lost seeking the lost.

Men who pray much don't bray much.

A fool's tongue is always long enough to cut his throat.

The Epistles were not the wives of the Apostles.

Sodom and Gomorrah were not man and wife.

Spat, Spit and Spite are close relatives.

Those who in quarrels interpose, must often wipe a bloody nose.

—Benjamin Franklin.

God gives every bird food, but He does not throw it into the nest.

—J. G. Holland.

Life's greatest tragedy is to lose God and not to miss Him.

—F. W. Norwood.

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